A PATTERNE OF CATECHISTICALL DOCTRINE.

Wherein many profitable Questions touching Christian Religion are handled.

AND

The whole DECALOGVE succinctly and judiciously expounded.

LONDON,
Printed for *William Garrett*.
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The Preface to the CATECHISME.

FIrſt, let us ſee the warrant of a Preface: and wee have it *Pſalme* 34. 11. where *David* being about in few words to ſet downe the whole ſumme of Religion, beginneth with this as his Preface; *Come Children harken unto mee, I will teach you the feare of the Lord: Come children*: Therefore wee may make a Preface, or Introduction; and

in this Introduction these three things are to be considered.

1. That Children ought to be instructed.

2. The manner of this instruction.

3. What is required of the Catechised, that the exercise may be fruitfull.

That children ought to be instructed.

First, the instruction of children is proved,

1. From the end of the Law, *Psalm* 119. 9.

2. From the law it selfe, *Deut.* 6. 7. and *Exod.* 12. 26. children must bee taught the meaning of the Passeover.

3. They are partakers of temporall blessings, if they do well, *Psal.* 127. *Psal.* 128. and of temporall curses doing ill, 2 *King.* 2. 24

4. Little and great, all must come to account, and be iudged, *Revel.* 20. 12.

5. From the Gospell. Christ at twelve yeares old submitted

ted himselfe to bee Catechised *Luke* 2.26. and *Omnis Christi actio nostra instructio*, Every action of Christ is our instruction. *Iohn*.15.13.

6. *Matth*. 18.19. Christ reproved those that forbad little children to come vnto him.

7. Hee allowed of *Hosanna* sung by them, *Matth*. 21.16. *Marke* 11.9.

8. Hee chargeth *Peter* to feed not onely his sheepe, but his Lambes; and his Lambes first for the increase of the whole flocke.

9. That our nature being then quicke and prone to evill, may be turned to good. If children can say *Bald-pate* to *Elisha*, why should they not say *Hosanna* to *Christ*?

Secondly, for the manner of this instruction; it is Teaching or Catechizing. *I will teach you*, or *I will Catechize you*. The manner of the instruction

The dutie of the Catechist,

κατηχεῖν resonare. שנן *acuere. i. efficere, vt penetret commodius* שנה *repetere, sicut in acuendo.*

or him that doth Catechize, is to make his Doctrine easie to enter; by giving it an edge and perspicuitie of method.

This teaching by way of Catechizing, differeth from the other teaching, which wee call Preaching on this manner.

Preaching.

Preaching is the dilating of one member of religion into a iust Treatise, for all ages, without repetition by the hearer.

Catechizing.

1. Question.

Catechizing is, 1. A contracting of the whole summe. 2. Chiefely for children. 3. To be repeated by the Catechized. And here arise certaine questions.

Whether there may bee such a summe or not? And that there may, we see,

1. *Matth.* 22. 37. Christ drew the whole Law into two heads, *Love to God*, and *Love to our Neighbour.*

2. *Iohn* 3. 16. Christ catechizing *Nicodemus*, drew the Gospell

spell to this head, *So God loved the world, &c.*

3. *Eccles.* 12. 13. *Salomon* draweth all the duty of man to these two; *Feare God*, and *keep his Commandements.*

4. *Heb.* 6. 1. *Paul* draweth the foundation of religion to these two, *Repentance* and *Faith.* So *Act.* 20. 21.

5. The learned think that the summe of teaching is meant by *Paul*, 2 *Tim.* 1. 13. *The forme of wholsome words.* Rom. 6. 17. *The forme of the doctrine.* Rom. 12. 6. *The proportion of faith.*

6. The Physitians have *Aphorismes.* The Lawyers *Institutes.* The Philosophers *Isagoges:* and why not Divines *Epitomes?*

7. One calleth the two heads to which Christ drew the Law and the Prophets *Sepem legis*, the hedge of the Law, lest we might waver and wander *in infinito Campo*, in an infinite field.

The fruit of this.

1. Wee may referre all our reading to these two heads.

2. Wee see Gods goodnesse in making things which are necessarie to bee knowne, easie: as the Sermons of the Apostles when they Baptized so many hundreds in one day; and those which are not easie not so necessary.

3. They are inexcusable which seeke not to know things so easie.

4. We must continually proceed, and still seeke for more and more knowledge: for, as in some places of the Scripture the Lambe may wade, so in others the Elephant may swim; and we must search both; for wee shall never bee free from this, *Search the Scriptures*, Joh. 6.

2. Question. *Whether it may thus bee taught?*

Answ. Yes.

And this is demonstrated.

1. Before the flood, *Gen.* 4. 3. 4.

the word was taught by tradition, and not by writings; and therefore they reason probably that say without this the worship of God could not haue continued.

2 After the Flood till *Abrams* time, there was no other way of teaching but by traditions: which (as some thinke) were put in writing by the Gentiles, and were called the bookes of the Sibylls.

3 In *Abrams* time wee consider.

1 That he taught his. *Gen.* 18.17.19. *I know*, saith God, &c.

2 What hee taught them, *Gen.*17.18.

3 The fruit of his teaching
- In his son, *Gen.* 24. 63: *Hee went to pray.*
- In his seruant *ver.* 12. *Hee prayed before his businesse.*

4 In

4 In the time of the Law *Deut.6.7.* *Thou shalt teach thy children* &c.

5 The practice hereof we see in *David* Psal.34.11. and *Salomon* testifieth of *David.* Pro.44. *When hee taught me* &c. 1 Chron. 28.9. *And thou Salomon my Sonne* &c. In *Salomon* to his sonne *Roboam* in the six first chapters of the *Proverbs.* In *Iehoiada* 2. King.12.2. to *Ioas* the young King.

6 See the practice of it in Christians *Ephes.*6.4 ἐκτρέφετε to traine them vp continually ἐν παιδείᾳ, &c.

1 *Cor.*14.19. ἵνα καὶ ἄλλους κατηχήσω

Examples of those that were Catechized. 1 *Theophilus* Luk. 1. 4. 2 *Apollos* Act. 18. 25. 3 *Timothie* 1.*Tim.*3.15. Both are included, *Gal.*6.6.

The duty of the Catechized.

The duty of the Catechized is often to goe over the same matter, as the knife doth the Whetstone; and to repeate it till they

they have made it their owne.

The parts of his duty are to *come*, and *heare*.

1 Wee must *come*: this is that that the Prophet speakes of *Psal.* 40. 6, 7. that hee reioyceth at *Psal.* 122. 1. *Esa.* 2. 3. for in the Temple one day is better then a thousand elsewhere *Psal.* 8. 11.

2 The cause of our comming must bee in respect of God, because he hath said *Come*, though no man were any way to be respected.

3 Wee must be absent from no part of Catechising, for unlesse we have all, wee can make no profitable building.

4. We must not any way excuse our absence, for we see them blamed that made excuses *Matth.* 22. though the things were indifferent which they alledged, yet when they hindered them from God, they were sinne; No pastime; that was.

Esaus

Esaus trade *Gen.* 25.27. Nor sluggishnesse, as *Esa.* 29.10: nor idlenesse, as *Matth.* 20.6. must keepe us from the house of God.

5 Because every one that commeth is not welcome, but such as come prepared as 2 *Chro.* 29. many things are unperfect for want of preparation; And 1 *Chron.* 29.18. *David* prayed to have their hearts prepared. So in giving of the Law *Exod.* 19. 11. and in giving of the Gospell *Matth.* 3:3. preparation is enjoyned, therefore it is necessary we come prepared.

And this preparation standeth in two points.

1 That which is *Act.* 11.23. a setled purpose of heart to abide in the Doctrine of God: To put it in practice, to rule our lives accordingly, *Psal.* 119:9. for without this all is of no effect.

2 When our hearts are prepared, wee must then pray for Wisdome. *Psal.* 111.10. *Iames* 1.5.

1. 5. 1 Kin. 3. 6. & 7. Mat. 21. 22. that wee may feele the sweetnesse of it, that that may breed delight, and delight diligence to attaine it.

Secondly, it is required that we heare, *Luk.* 14. 35. *He that hath eares to heare, let him heare.* Mar. 7. 6. a man may be *presens, absens*, neare in bodie, farre off in heart, we thinke all the preparation to bee in the speaker, and none in the hearer, but Christ saith, *Luke* 8. 18. *Take heed how you heare.* And his reason is, he that heareth well, shall have more good things revealed unto him, then he heareth; but he that doth not, shall have that knowledge taken from him, which he hath.

And in our heating foure faults must be avoided.

1. We must not stare here and there, but having our eyes fastned on him that teacheth still attend him, *Luke* 4. 20.

2. Not

2. Not hanging the face, 2 *Cor.* 9. 7. *Colos.* 3. 23. God loveth chearfulnesse, as in the giver, so surely in the hearer.

3. Not moving the bodie to and fro, as if we were weary.

4. Not gaping, as if we were fit to sleepe. But as the heathen before their sacrifices had one that stood up and cried, *Hoc agite*, do or intend this; so we must intend what wee are about, that wee may so heare as to remember; for if we heare and remember not, wee are like an houre-glasse which so soone as it is full runneth out againe.

The word must have recourse to our hearts, for *Quod cor non facit non fit*, that which the heart doth not, is not done.

And lastly, we must so remember it, as to practice it; and that is indeed the best examination of our hearing; *a posteriori ibi a antecedentia* are not so sure. A man may gusse of the goodnes

of

of the mould, but hee knoweth what it is when hee seeth the corne; for as there is *febris spuria* which only hath the same *symptomata*, which true Fevers have, so there may be *spuria Pietas*.

Finally, our examination of that we heare standeth in three things.

1. Searching and enquirie, *Esay* 8.19. *Iohn* 5.39. *Revel.* 2.2. *Acts* 17.11.

2. Meditation. *Gen.* 24.63. *Psal.* 1.2. 1 *Tim.* 4.15.

3. Conference, *Luke* 24 17. *Gal.* 2.2.

Thus then I conclude as *Cyril* did his Preface,

Meum est docere.
Vestrum auscultare.
Dei perficere.

The course of Religion which we are to treat of is likened to a building: hee which is to teach is likened to a builder: the principles of Religion are called a foundation; that must be digged

ged deepe, till wee come to the Rocke, that our building may not be ſhallow upon the earth without foundation.

The builders of our age digge not deepe enough; they digge not to the Rocke: Now to digge till we come to the Rocke that we may build ſurely thereupon, is after this manner,

If any ground of Religion be ſet, wee muſt ſeeke whether the ground be true.

And if it bee Scripture, wee muſt ſeeke what the regard of God is toward man, that hee would give him the Scripture or his word: then wee muſt know whether there be a God.

But our builders preſuppoſe that God is, and that the Scriptures are true, as they are indeed and ſo preſuppoſing it, never ſeeke for reaſons to prove it; and by that meanes build upon ſuch a ſlender foundation, that they leave advantage to the aduerſary

adverſarie.

For we know that many have gone about to undermine the very foundation, and ſay plainly there is no God.

And we know alſo that when the devill hath brought his windes and his ſtormes, he hath ſhaken the very Saints of God, becauſe they have not built deepe enough.

Therefore that we may begin at the very Rocke, wee will aske theſe foure queſtions.

1. *Whether there be a God or not.* Againſt the *Atheiſt.*
2. *Whether hee hath that reſpect of man, that he would give him his word, to reward the good and puniſh the evill.* Againſt the *Epicure.*
3. *Whether the Scriptures bee his word; and true or not.* Againſt the *Turke.*
4. *Whether our Religion bee truly grounded on his word.* Againſt the *Iewes*, and *Papiſts.*

Our

Our warrant for the first is *Hebr.* 11.6. *He that cometh to God must beleeve first,*

That God is.

And here wee note three things.

1. That the fruit of our Religion and our felicitie is, to come to God; that is the end of our iourney.

2. The meanes to this is, to beleeve; that is the way to the end.

3. That God is that which we must beleeve.

First, the end of our iourney is to come to God.

Men think they may be happy by other meanes then by coming to God; as

1. The Worldling by *Wealth.*
2. The Politician by *Honour.*
3. The Epicure by *Pleasure.*
4. The Stoicke by *Vertue.*
5. The Platonists by *Contemplation:*

Against these wee will make short

ſhort exceptions.

Againſt the firſt. Wealth:

1. Wealth is not deſired for it ſelfe, and therefore cannot be felicitie, all the wealth wee have is for but food and raiment: and what is the uſe of them but to keepe our bodie and nature; leſt it faile, and not to amend it, but that which is felicitie, muſt doe both.

2. The end of man is better then man: but no man will give his life for the whole world, therefore riches being worſe then man, cannot be mans end; and ſo not felicity or happines.

3. If wealth ſhould bee felicitie, then a man ſhould be eſteemed by that which hee hath, and not by that which he is; and ſo his purſe ſhould bee better then himſelfe; but as wee doe not eſteeme a ſword by the ſcaberd, nor a horſe by his trappings, ſo not a man by his wealth.

4. The

4. The good that commeth by wealth is, to ſpend it, and ſo to part from it; but it ſhould bee abſurd to part from felicitie, and therefore wealth cannot be happineſſe.

Againſt the ſecond. Honour.

1. They bring themſelves from this, when they ſay *honorem eſſe virtutis umbram*: for who knoweth not that we muſt leave the ſhadow and follow the bodie; therefore even by their owne accompt, rather Vertue then Honour is true felicitie.

2. If Honour ſhould be happineſſe, then many ſhould bee unhappie to honour one, and to make one happie.

3. If they bee honoured by ſome, they may bee deſpiſed by others, or at another time; and ſo not happy: And if it bee anſwered, that they muſt bee *honore digni*, they fall into Vertue againe.

4. *Honour*

4. *Honor est bonum sine sera aut clave*; it hangeth on other mens mouths; and therefore hath no stability; as we see in the Iewes honouring of Christ, one day they would haue made him a King, but within few dayes after they crucified him.

Against the third. pleasure.

1 Pleasure is for sensible things, and therfore inferiour to man who is a reasonable creature, and so not his end, and therefore not felicitie.

2 The very beasts haue Pleasure at liberty without seeking any private place or without any remorse of conscience, which man that setteth so much by Pleasure, cannot haue; and yet they will not say that beasts haue felicitie: but *Apage felicitatem quæ latebras quærit*, as Pleasure doth.

3 They say themselues, pleasure is not good, but in mediocrity, and so they leave Pleasure

and

& cleave to mediocrity; whereas if it were felicitie, the more of it, the better it were.

4 Wee call him continent, that abstaineth from pleasure, and continencie is a vertue; shall wee then say that hee is continent or vertuous, that abstaineth from felicitie?

Against the fourth Vertue.

Morall vertues are to pacifie our affections or for the rule of our actions and workes, and so not for themselues; and therfore not felicitie.

2 Iustice is to keepe peace: Fortitude to make Peace; therefore not for themselves: therfore not felicitie.

3 Prudence which they call the chiefe vertue, is nothing, but to direct us to the end, and not the end it selfe, and so not felicity, & so seeming to teach vs to shoot, they take away the marke.

Against the fifth. Contemplation.

1 It is absurd in nature that any

any thing should have *generationem longam*, and *fruitionem brevem*; but this is so long in getting, that it never comes to enioying, alwaies in conceit, and never in act, and so not felicitie.

2. They testifie of themselves that they never attained it. *Socrates*, was wont to say, *Hoc solum scio, me nihil scire*. *Aristotle*, that he had γλαυκὸς ὀφθαλμὸς, *in contemplandis entibus coelestibus*. *Symonides*, that by longer meditation he was the further from the knowledge of God. *Heraclitus* found it so deepe, hee could not sound it. *Maxima pars eorum quæ nescimus, est minima pars eorum, quæ nescimus*. Thus much of these 5. severally.

Now generally against them all.

They set downe for their felicitie two things

1. *Terminus, appetitus.*
   αὐταρχεία *satisfaction of the appetite.*
2. *Perpetuity.*

First, for satisfaction in the appetite.

1 To come to any thing but to God satisfieth not our appetite; for all the world is too little for it, because it was ordained to receive God. And without God there is no universall good; then there is some want; then a desire of that which wanteth, and so the appetite not satisfied, but for want thereof unquietnesse and so felicitie.

2 ἐπιθυμία they derive of θυμεῖν *ardere*, and so wee say *ardens appetitus*; now if a man heape never so much wood on a fire, it will not quench the fire but make it bigger, and apt to receive more: and so this fervent and burning desire is never satisfied but in God, but still more and more inflamed: *Quomodo igitur ejus sitim extinguet, cujus sitis ex potu crescit?*

3 These things they are not made to fill the appetite, no more

more then learning to fill a bag: or the Ayre to fill him that is hungrie. And as *Alexander* wept, when there was not another world for him, so all they that goe about to satisfie their appetite with any thing beside God, doe but more and more increase their appetite: and whether they bee given to pleasure, or to the desire of wealth, or honour, or whatsoever, the more they have, the more they would have: and they deale as *Theocritus* saith by the covetous man, first hee saith, *mille meis errent in montibus agni*, and having gotten *mille agnos*, then *pauperis est numerare pecus.*

Therfore we conclude hence, that all these wayes are like drinke to a man that is troubled with a dropsie, they satisfie not our appetite, and so we cannot make them the end of our iourney, nor bee happie by them: and so not possible to

have an end but in God.

The second thing in their felicitie is Perpetuity.

1. Where perpetuitie wanteth, there is feare of loosing the good we have, and so unquietnesse, and therefore no felicitie: but this perpetuitie is in none but in God: for all other things either passe from us, or we from them, as one saith, *Si non habent finem suum, habebunt finem tuum.*

2. That they are uncertaine wee see; as money for theeves, Merchandize for the windes, cattell for the rotte, building for fire, and all uncertaine.

3. Mans life is also uncertain, as wee see by daily experience: and then seeing one of these must needs depart from the other, neither of them can be the felicity of the other.

On the other side.

By comming to God there is both safety and stabilitie: both satisfaction of the appetite and per-

perpetuity and continuance of that ſatisfaction.

For as Chriſt ſaith to the woman, of the water, *Ioh.* 4.14. ſo wee may ſay of God, hee is the fountaine, and he that drinketh of him, hee that hath him, ſhall never thirſt, hee ſhall be ſatisfied and that not for a time, but with ſtability, for evermore.

The experience of this comming to God wee ſee in *David*, *Pſal.* 16.12. *With thee is fulneſſe of ioy for evermore.* And *Salomon* found by experience, the vanity and emptines of all other things whatſoever, as appeareth in his booke of *Eccleſiaſtes.*

Yea the heathen themſelves confeſſe this; as before Chriſt, *Sibylla* confeſſeth that the union of man with God is true felicitie: And *Plato de Repub. lib.* 10. ſince Chriſt, as *Plutarch*, *Simplicius*, *Iamblicus*, *Aphrodiſeus*, *Pythagoras* in his *Carmina aurea.*

So that it is proved { 1. By answer to their several exceptions 2. By demonstrative arguments, 3. By experience. 4. By confession of the Heathen, } That God is our felicity.

And so wee may conclude this point with that of Saint *Augustine* in his Meditations, *Domine creasti nos ob te, nunquam quietum cor erit, donec perveneris ad te.*

Thus much of the first point, That the end of our iourney is to come to God.

The second point is, The way or means to come to God, which is *Belief.*

To come to God there are two wayes, { 1. By reason. 2. By faith.

The *Manichees* held that errour

rour, that by cunning and reaſon wee ſhould come to God, and not by faith, which opinion is next vnto *Atheiſme.*

And ſuch be they whom the learned in our dayes call *Quariſte*, which will haue a reaſon of every thing: as why thus, and not rather thus? and therefore ſo farre as they ſee reaſon, ſo farre they will goe, and no further.

Now thē { faith is the baſt way / reaſon the worſt } and we muſt proue that

1. If by knowledge only & reaſon we could come to God, thē none ſhould come but they that are learned, & haue good wits, and ſo the way to God ſhold be as if many ſhold go one Iourney and becauſe ſome can climbe ouer hedges, and thornes, therefore the way ſhold be made ouer hedge & thorne: but God hath made his way *viam regiam.*

2. Many are weake natured,

and cannot take the paines that is needfull to come to knowledge; and many are detained by the affaires of Common-Wealth.

3. Many are cut off before they come to age to vnderstand reason, & to attaine knowledge.

Obiect. And so we see that few by reason can come to God.

And whereas they obiect against faith, as *Porphyrie* did against the Christians in his time, that it is a signe of lightnesse and credulity, which might breed occasion of doubting, whether they were in the truth or no: which obiection hindered many in that time.

Answ. 1. We answer them by themselves, for they say themselves, that *nemo credulus, nisi qui credit stulto aut improbo*: which two things are both excluded from God, and it were blasphemy to say otherwise: and so remaineth no place for credulity in beleeuing of God. 2. Light-

2. Lightnesse is more in reason then in faith; for when there were 248. sects of Philosophers, and every one had a diverse felicity, and diverse reasons, there must needs bee many crooked wayes, and so much doubting of the one side, and credulitie on the other.

3. In the knowledge of *prima entia*, they are in the darke: for the principles of reason are from the sense, but God is above sense and reason, and beyond both.

4: Themselves dispute that God is above all reason of man.

And therefore wee cannot come at God by reason.

Now to shew that there is no other way to come to God, but *Beliefe.*

1. If they should in any matter bee driven to proove everie thing by reason, it would drive them into madnesse.

2. No man can make de-

monſtration of every thing, no not in matters of the world, a man cannot make a demonſtration that his father is his father, or that hee is his ſonne, ſo that there muſt needs be beliefe.

3. If a man ſhould ſay he hath ſeene ſuch and ſuch a place hee can make no demonſtrative reaſon of it: for the circumſtances are not capable of demonſtration, and no more is God being the end of our iourney.

Thus much for the neceſſitie of beliefe.

Now for beliefe it ſelfe:

1. *Oportet diſcentem credere:* wee muſt lay hold of that wee heare: wood in the fire is firſt warme before it burne: it hath *calorem alienum*, before it have *proprium*: ſo the learner muſt firſt take *ex aliena fide*, *Eſay* 7. 9. *niſi crediderit is non ſtabiliemini.*

2. Wee muſt try and prove thoſe things which wee thus receive, either *à priori*, or *à poſteriori*,

riori, quia vt virtutum reliquarum ita et religionis principia nobis innata habemus: and reason vncorrupt alwaies agreeth with Gods word, and so God sends vs often to nature, so the Apostle *Act.*17.28. *Rom.*1.19.

3. When wee haue thus strengthened our faith, we must yet looke for a higher teacher: for though faith bee a perfect way, yet we walke vnperfectly in it, and therefore *in ijs, quæ sunt supra naturam, soli Deo credendum*, so that wee must looke to God for his Spirit and inspiration.

4. This inspiration commeth not at the first, and therefore we must as they say *festinare lentè*, to avoid rashnesse, as *Esa.*28.16 *Qui crediderit, non festinabit*, so wee must waxe perfect by little and little, and euer be building, to our faith vertue, to our vertue knowledge, to our knowledge temperance, with temperance patience, with patience godlinesse,

neſſe, with godlineſſe brotherly kindneſſe, with brotherly kindneſſe loue, 2 *Peter* 1.5. And though wee build ſlowly, yet euer bee ſure to build on the rocke.

Thus much for the ſecond point, that the way to come to God, is by beliefe.

The third point is, that God is that which wee muſt beleeue: *That there is a God.*

For the preparation to this point we will firſt note foure errours of Satan.

1. *Autotheiſme*, he perſwadeth man that hee ſhall bee God: ſo hee did *Adam*: but in the very ſame day it was proued falſe: for when *Adam* hid himſelfe and was afraid, hee ſhewed plainly that he was not God. (And here note that as we fell from God by vnbeliefe, ſo wee muſt come to him by beliefe:) So *Alexanders* flatterers ſaid he was God, and he perſwaded

ded himselfe no other, till hee saw his owne bloud. So *Clandius* thought himselfe God, till the thunder made him afraid: and then hee was glad to hide himselfe and to say *Clandius non est Deus.*

2. Because God is a helpe & stay to man, and man cannot stand without him, therefore the deuill perswadeth by a false conversion, that of what man or thing soeuer wee receiue any good, that is our God: so saith the Philosopher τὸ τρέφον θεός ὄστι, *Quod nutrit Deus est.* And this is *Polytheisme* to haue many gods, or more gods then one.

3. Because among so many gods there was no true God, it came in question, whether there were a God or not, and so came *Athiesme* to deny that God is.

4. The end why the Deuill doth all this, is, that they should worship him: so did *Iulian* the Apostata, and so by coniuration the

the Deuill worketh feats, and maketh men beleeue that he is a God, and ſo they worſhip him.

But our drift is moſt eſpecially againſt the third of theſe, *Atheiſme.*

They that ſtand in defence of *Atheiſme* ſet downe theſe fiue heads:

1. That there was a time when men wandred like beaſts.

2. After wandering they came into ſociety.

3. They ordained Lawes vnto themſelues to preſerue their eſtate.

4. Thoſe Lawes were not able to bridle them.

5. By that meanes they inuented that there was an ἐκδικον ὄμμα a iuſt eye to ſee them euen in ſecret, ſo that by this inuention they might be afraid to doe euill.

This is that which the *Atheiſts* ſay for themſelues. But all theſe are taken away by this, that

That Lawes were not before Religion: but on the contrary, religion long before lawes: for in *Homers* time they had Religion, though they had no lawes: and it is manifest that lawes came into the world 1000 yeares after religion, to tame those brutish men, which like horses & mules would not bee tamed by Religion.

But more particularly against these.

And first that Religion is no vaine invention.

1. The universality of the perswasion of God in all things, and all places proveth it; in as much as there is no Historie which sheweth the manners of any people, but it sheweth also their Religion: yea all both new and ancient common-wealths had alwayes something which they worshipped, and called in their language God.

2. If it bee here said that one nation

nation received Religion of another, that is also an argument against them: for they are so far from taking it one from another, that there is as great variety herein as may bee, even of those that are borderers one to another; some worshipping invisible things, some visible, as the heavens and elements: yea some a red clout hanging on a pole: and some that which they met first in a morning.

3. Falshood claimes no kinred of time, but truth onely is times daughter: therefore every thing that is besides truth by invention, or whatsoever, will bee worne out, but Religion was, is, and shall be perpetuall therefore no invention of man.

4. If it bee here said, that Religion continueth so long, because it is so necessarie to keepe men in awe: that is also another argument against them; for falshood and truth cannot agree

gree, And they dare not say that policie is a fained thing; & therefore if Religion doe vphold policie, it must needs bee true and not fained; for truth needs not falshood to maintaine it. And that Religion vpholdeth all policies, and all common wealths, wee may see plainely: For take away Religion, and take away

1 Faith: that one shall not trust another,

2 Temperance: that concupiscences shall not be bridled.

3 Submission to governours: and where would then the Common-wealth be?

Now secondly, we can shew against Atheisme, the person, the time, and the place of forging of it.

For *Cam* the youngest sonne of *Noah*, whom the heathen call *Cambyses*, after hee had the curse of God and of his Father; he first tooke stomacke against

God

God, and began this *Atheisme* to deny God in *Egypt*, in *anno mundi* 1950. as *Iosephus* reporteth. And secondly, seeing hee was deprived of all Ioy of the life to come, hee gave himselfe to all sensualitie and to witchcraft, and so to the devill.

So that in him wee see these 2. causes of *Atheisme*.

1 A stomacke and desire of revenge;

2 Sensuality: which come of the 2 parts of our minde θυμὸς and ἐπιθυμία.

1 For the first of these, *Stomacke* wee may see in *Diagoras*, who as *Siculus* reporteth, having written a booke of verses & made it readie to be set forth to his commendation, was by stealth deprived of it; and when hee had called him that had stolne it before the Senate of *Athens*, hee sware that he did it not, and so was quit, and afterwards set the booke out in his owne

owne name; which when *Diagoras* saw, and that hee was not presently stricken with a thunderbolt, he became an *Atheist*.

Likewise it is testified of *Porphery* and *Lucian*, which at the first were Christians, and receiving injurie by the Church, the one by wordes, the other by blowes; in a spight and stomack against the Church, became Atheists.

2. For the second, which is sensualitie; *Epicurus* himselfe and *Lucretius*, say that they have an excellent benefit hereby that become brutish, and thinke that the soule is not eternall or immortall.

But the very heathen confute them here.

For 1. In things which are corrupted, corruption taketh hold both of the thing it selfe and of that whereby it liveth, both at once; but in age, when the bodie is most weake, the minde

is most strong, and therefore eternall.

2. The soule the more it separateth it selfe from the bodie, the more perfect it is, as in temperance, iustice, learning, and other vertues; and therefore in the greatest separation, namely, after death, it shall bee most perfect.

3. The soule is the subiect of truth, which is eternall.

And thus we see that Atheisme may be referred to these two Causes, Stomacke and Sensuality.

Now to shew that there is a God.

1 The reason of the Philosophers is manifest to proove that there is a God; namely, that there is a first mover, and a first cause of all; for if this were not so, there should bee before everie mover another mover, and so *in infinitum*. And if the causes were infinite, they should either have

have infinite motion, and so infinite time: or else infinite things should move infinite time, both which were absurd. As also seeing the inferiour thing moved, doth not move without a superiour Mover, if there were not a supreme, and first mover of all, there would not be at all any effect or motion of these inferiour things.

2. The second reason to prove that there is a God, is from the spirituall nature of man: for there is in man a spirit set upon mischiefe to do hurt both to bodie and goods, which would have destroyed all before this time, if there had not beene a superiour power to resist this evil, and that is God.

3. A third reason is from the frame of the world, and from thence many reasons may bee gathered.

1. Though we dig long before we come to the head of a spring,

or

or the roote of a tree, yet wee know the ſpring hath a head, and the tree hath a roote: So we may thinke that the world had a beginning, as we ſee in the figure of it: And *Damaſcen* reaſoneth very demonſtratively that it had a beginning, becauſe it is alwayes in alteration and change.

2. The agreement of ſo many diverſe things, ſheweth that of neceſſitie there muſt bee ſome modulation of ſuch an harmony.

3. Experience teacheth us that all things in the world had a beginning: as common-wealths, lawes, learning, &c. *Diodorus* ſaith, that lawes came from the *Iewes*, and common-wealths from the *Chaldeans*, &c.

4. *Plinies* whole naturall hiſtorie was written to this end, to ſhew, that all things had a beginning.

And for that which they ſay againſt

againſt this, that *Ex nihilo nihil fit.*

Wee anſwer, there is *alia conditio rei dum fit, alia facta, nutritur quiſque in conceptu per vmbilicum, poſt conceptum per os.* In generation it is ſo, but before generation it was not ſo. *Anſw.*

And for that they ſay wee cannot tell whether the *motus*, or *movens* were *prior.* *Object.* 2.

No more can wee tell in this ſenſible thing of the *Syſtole* and *Diaſtole*, the riſing and falling of our pulſe, which was firſt: yet wee know that this pulſe had a beginning from the heart, ſo both *motum* and *Movens* from God. *Anſw.*

So then there was a beginning, and if there were, it was

either by { Chance. / Nature. / God.

Firſt not by Chance. Proved thus.

1. If a man ſhould ſee but a Cottage

Cottage or Stye in a desert, hee would conceive there had beene a builder: And if a man should spie a triangle, as *Aristippus* did, he would say some body had made it. For so cõmon talke wee attribute no generation or effect to Chance, but corruption and mishap we call mischance. As when wee say such a house was burnt by fire, wee call it a mischance.

2. If it were by Chance, then there should bee no order: But in the world there is an excellent order and harmony: yea, no confusion except it be in the corrupt actions of men.

Secondly, not by Nature, as appeareth thus.

1. By Nature we vnderstand the continuall course of all things. Now if all things should have their beginning by nature, then they should bring a naturall reason of all things: but that can they not doe. As of the ebbing

ebbing and flowing of the Sea, of the colours in the Rainebow, of the ſtrength of the nether chappe: and of the heat in the ſtomacke which conſumeth all other things, and not the parts about it.

2. The vertues they make not all naturall, but are faine to make ſome heroicall to come from God.

3. If nature were the firſt and chiefe cauſe of all things, then nothing ſhould be done againſt nature: but wee ſee things fall out contrary to nature, as the Sunne to haue an Eclipſe in the full of the moone, and ſuch like.

Thirdly, ſeeing neither by Chance nor nature, it followeth therfore that all things had their beginning from God which we proue alſo further thus:

1. All the Prophecies ſhew the ſame, and theſe prophecies we ſee to be maruellous, if wee marke them, *Eſa.* 45. 1. of *Cyrus*

100. yeares before *Cyrus* was borne, 1 *King.* 13. 2. of the birth of *Iosias*, 300. yeares before it came to passe, *Iosh.* 6. 26. the building of *Iericho* 500. yeares before it was reedified and fulfilled 1 *King.* 16. 34.

2. Also the power and art in the creation shew plainly that it was of God, *Act.* 17. 27. And euen them whom miracles would not moue, haue the least things of all made astonished and confounded, and forced them to confesse Gods power, as *Plinie* wonders at the Gnat so small a creature, yet making so great a buzzing, and so also at the Butterflie.

So *Galen*, when hee had profanely written of the excellent parts of man, when he came to one of the least, stood astonished, and is compelled to name God. *And thus by these things which are without vs, wee may see that there is a God.*

Now

Now also by those things which are within us.

I. Wee have an immortall soule, as we proved before: then this soule must either bee the cause of it selfe, or have some other cause. Of it selfe it is not the cause; For

1. Wee know not our selves, neither our owne parts, no not by Anatomy, and therefore we cannot bee the cause of our selves.

2. Our parents know not what they begot or conceived: and the cause being reasonable must know the effect.

3. We are not able to command the parts, nor to stay in our selves the naturall motion in the pulses, and therfore we must of necessitie have a cause; and there is none in the world that hath reason but man, and none above reason but God.

Therefore as *Aratus* his Poeme is *Act.* 17. *Wee are his gene-*

ration, and *Rom* 1. 19 that which may be knowne of God, is seene in his creatures.

2. In our soules are principles of infallible and demonstrative truth; as to honour our parents, to do as we would bee done to: to defend our selves, to keepe promise, &c. which principles hold with all men, unlesse they be horribly prophane: amongst which principles this is one, *That there is a God*, and *That God ought to bee worshipped*: and howsoever other of these principles faile, yet this never faileth, for though men bee never so much bent to other wickednesse, yet before they bee utter Atheists, they will worship some one thing or other as God.

Object. 2. If it be questioned here, how then commeth it that there are some Atheists?

Answ. 1. Wee may answer with *Seneca*, *Men inuntur qui dicunt se non sentire esse Deum, nam et si tibi affirmant*

firmant interdiu, noctu tamen & sibi dubitant.

2. It is true that a man may harden his owne heart much, and proceed in great perverseneſſe: and indeed ſome make their hearts fat, and are ſicke with the pleaſures of the world: yet whatſoever he be, if God put his bridle into his mouth, thoſe ſparkes and notions that God hath put into every mans ſoule, will breake forth, and the darkneſſe ſhall not alwaies be able to obſcure the light; as if God vexe them with any of theſe three.

Firſt, with trouble, as in *Æſchynes* his tragedy called *Parca*, when they muſt needs fall into the hands of the enemie, unleſſe they bee holpen, then though they were never ſo evill, they would downe on their knees, and pray to God.

Secondly, with ſickneſſe, as a Philoſopher and an Atheiſt called

led *Diogenes* beeing afflicted with the ſickneſſe and paine of the Strangullion, deteſted his opinion.

Thirdly with age, So *Cephalus* in *Plato* 10. *de repub.* in his age ſaid to *Socrates*, whileſt hee was a young man hee never thought there were any *Styx*: but now in his old age hee became to doubt, what if there be one?

So that theſe three things do make the moſt wicked to confeſſe God.

III. By the diſtinction of good and evill, we ſee *Gen.* 9.22. *Cam* could perceive it was not good to lie as his father did naked, *Geneſ.* 14.21. the *Sodomites* would recompence good for good, ſo *Geneſ.* 27.41. though *Eſau* will kill, yet not whileſt his father lived, ſo 2 *Sam.* 16.17. *Abſalom* though hee were in warre againſt his father, yet hee could rebuke unkindneſſe towards a friend.

friend. So then when the most euill would seeme good, and being very euill in themselues yet rebuke euill in another, this is really to distinguish betweene good and euill. Now there must be a ground of this distinction, and it is not of man as *Pirro* would haue it, for then euery thing at mans appointment should bee good or euill: and therefore the ground of this distinction must bee from a higher nature, and that is God.

[11] Also we may see there is a God by our conscience, Gods deputy, else why should the wicked bee troubled in conscience if there be not a God?

If any say they are thus troubled lest they should bee reuealed, and so the law should take hold of them.

Let them goe some hainous deed in the wildernesse where no eie seeth them, yet they will neuer bee quiet, but the consci-

ence will beat and whippe the soule; yea they will tell it themselves either in sleepe or in madnesse, or at least they will bee afraid that the birds in the ayre will tell it: and their worme neuer dyeth. Esa. 66. 24.

V. To conclude this point, this may bee a manifest argument to proue that there is a God, that euen they which haue denied him in their liues haue approued him in their deaths.

1. *Pherecides* an Assyrian being merily disposed at a banquet amongst his friends, bragged how long he had liued, and had neuer done sacrifice to any God but his end was miserable, for he was deuoured of Lice.

2. *Diagoras* for his damnable opinion was the cause of the destruction of the whole Country *Melei* for reuenge of his Atheisme.

3. *Iulian* the Apostate being shot in the bowels with an arrow

row as he was in battell against the *Persians*, pulled out the arrow, and receiving the bloud as it flushed out into his hand, cast it into the aire, crying, *Vicisti Galilæe*, and so dyed blaspheming.

4. *Lucian* going to supper abroad left his hounds fast when hee went, and as hee returned home, having railed against God and his word, his dogs fell mad and met him and tore him in peeces.

5. *Appion* scoffing at religion, and chiefly at circumcision, had an ulcer the same time and place as *Iosephus* reporteth.

6. *Machiavell* rotted in the prison of *Florence* as the Italians write.

These and a number of Atheists more, though they denied God in their lives, yet by their deaths they have approved that there is a God.

And therefore as it was writ-

ten on *Zenacheribs* Tombe, ἐις ἐμὲ τὶς ὁραῶν εὐσεβὴς ἔστω.

So that we, let him that looketh on the death of these men, learne to be godly, learne to acknowledge

That there is a God.

And thus much of that first point, against the Atheist.

The second point is, that he hath regard, and is a rewarder of good and evill.

For we must not onely know the Essence and being of God, by which little glorie commeth to him, and lesse profit to us: But we must also know his providence: And they which denie his prouidence are *Semiatheists* as the *Epicures*, who though by the reasons of the heathen they confesse there is a God, yet they deny his providence utterly, and therefore are *halfe atheists*,

Of his Providence there are feure opinions.

I. That

1. That there is none at all, but that he doth as it were draw a curtaine betwixt him and vs.

2. That there is a Prouidence, but it is of generall things, not of particular.

3. That there is a Prouidence both of generall and particular things, but it is idle and not rewarding.

4. That there is a Prouidence both of generall and particular things which rewardeth good to the good, and euill to the euill. And this is the truth, which we hold.

For the first, their reasons are three.

1. The aduersity of the good and prosperitie of the wicked: for say they, if there were any prouidence, he would see that it should be *bonis bene, malis male.*

2. The abuse of gifts, for prouidence would haue giuen the vse with the gifts: or else would not haue giuen so good gifts to them

them that ſhould vſe them ſo ill.

3. The euill effects in naturall and morall things: and God would not ſuffer ſo much euill if he had any care or prouidence ouer the affaires of men.

For anſwer to the firſt.

Wee muſt know there is no man abſolutely good, or abſolutely euill; but as the beſt haue ſome euill, ſo the worſt haue ſome good; and therefore God will puniſh that euill which is in the good with temporall puniſhments, and giue temporall bleſſings to the euil for the good that is in them; that ſeeing all good muſt be rewarded with good, and all euill with euill, the good of the good might haue an euerlaſting reward of good, and ſo contrariwiſe, the euill of the euill might haue an euerlaſting reward of euill.

For anſwer to the ſecond.

The ſame anſwer may ſerue againſt the ſecond, for as if it had beene

beene onely *bonis, benè*, the Diuill would haue said, *Doth Iob serue thee for nought?* So here if God had giuen to all, the vse with the gifts, the Deuill would haue said, *Iob can doe no other but serue God*; it is no praise to him: but when some that are wicked haue as good gifts as the godly and doe notwithstanding abuse them, it taketh away this exception of Satan, and maketh much for the praise of the godly and the glory of God in them.

For answer to the third.

Those things which come so to passe, God hath no part in the doing of them; for though the power that does them bee from God, yet the power is in the soule, and the soule faulteth not, but the crooked bodie the instrument of the soule; God so permitting it.

And of this permission of euill we haue three reasons.

1. God permitteth euill, that is,

is, the defect of good *per priuationem tantùm*, or else there would not be

1. Such perfect resemblance of chiefest good.
2. Any varietie of things by degrees, but onely one good thing,
3. Any order: and *ordo mater pacis.*

2. Sundry vertues should bee superfluous, as Iustice and fortitude, and it were vnseemly to make al the parts of a mans body of like dignity.

3. That God should be loued in the highest degree, *nam bonum curando magis, quam frenda cernitur.*

And generally God permitteth euill, that a greater good may come of it; as by the greatest euil, and most wicked action that euer was, namely, the betraying of Christ, came the greatest good to man, that is, saluation.

Now

Now to proove that there is a Providence, and that not onely in generall, but of particulars; and that not by Nature, or Chance, but as it reacheth to every one, so it rewardeth good to the good, and evill to the evill.

For the first, Generall Providence.

1. It is naturall for everie thing to have στοργὴν toward that which it bringeth forth, and all men call, ἀστοργίαν, a vice, but there is no vice in God, and therefore στοργὴ, and so a Providence.

2. Things are yet daily in generation, and no wise man leaveth off his work before he have finished it, therefore God is not without providence.

For the second, Particular Providence.

1. *Aristotle* saith, and so it is also proved by others, that the Sea is higher then the earth:

and

and they can render no reason why it should bee kept from overflowing the land; and therefore it is Gods providence.

2. *Plotinus* reasoneth from the plants, which grow betweene a fruitfull and a barren ground, and shoot all their roots toward the moist or fruitfull soyle: and so from the Lillies, which shut themselves with the Sunne, lest they should receive evill and corrupt moysture in the night.

3. That there is a providence, *David* of the birds saith, The young ravens are fedde of God, being forsaken of their dams, and left bare; for out of their dung ariseth a worme, which creepeth to their mouth and feedeth them.

4. Wilde beasts,

1. Rest in the day time when man goeth forth, *Psal.* 104.

2. Are not so fruitfull as the tame.

3. Keepe

3. Keepe in holes and desert places, though they be desirous of prey.

5. All creatures living,

1. Know the place of their nourishment, as the Lambe her owne Dam.

2. Distinguish their owne nourishment.

3. Avoid that which may hurt, as the Lambe doth the Wolfe.

6. Men love their owne children, though they bee never so crooked and untoward.

7. The sudden crie of all things: *quasi vox naturæ clamantis ad Dominum naturæ*: Which comes at some sudden feare, as though there were no helpe but in God.

And thus wee see the Providence of God in particulars of which *Theodoret* wrote ten Orations against those which thought Providence to bee as a Clocke whose Plummets were wound

wound up in the beginning, and goe ever after of their own accord.

For the third, that Providence is not by { Nature. / Chance.

First, not by Nature.

1. Because the meanes worke nothing of themselves; neither can bread nourish without the staffe of bread, which Christ calleth the Word of God: and unlesse that bee added to the bread we shal decay: & as *Aggæ.* 1.6. put our wages into a bottomlesse bag: & this is called by Philosophers *infusion into nature*: for we see the best meats will not nourish some, nor the best completion prolong life, without this *infusion*; and therefore there is another cause beside nature, which is Gods Providence.

2. Because wee see the things brought to passe without the meanes: As God created the light before the Sunne, that we might

might know that it dependeth not of the Sun, so did hee make the fruit with the seed in it.

3. Because there are some effects, and some things done contrary to nature, and against nature: as Christ with clay healed the eyes, whereas the nature of clay is to put them out. *Elias* mended the salt water with salt. So the Christians with meannesse and simplenesse overcame the great and learned Philosophers.

Secondly, not by Chance.

1. We see the contrary in that which they attribute most to chance, as in warre (*Sors Domina Campi*) for there goeth a vow before warre, and after the victory the performance.

2. Wee see it in drawing of lots by the Mariners, when it fell upon *Jonas*.

3. Wee see it in the chiefe chance, that is, Chance-medley, it is Providence: for *Cambyses* lighting

lighting off his horſe after hee had beene ſhewing great cruelty to them of *Athens*, his ſword flew out of the ſcabberd, and ſlew him.

4. The Philoſophers call Chance but a remotion of the cauſe: and therefore providence cannot be aſcribed to chance, or nature.

For the fourth, that Providence reacheth to everie one, and rewardeth.

Firſt, to every one, every *Individuum*.

1. Providence is a part of prudence, which is buſied *Circa res practicas*, which are *individuæ*.

2. All the qualities of God are equall, but his power is over all, therefore alſo his providence: and it is ſure that his power reacheth to every thing: for *Virtutis eſt maximè pertingere quam remotiſſima*.

3. It is better to have provi-

ded

ded for every particular, then if onely for the generall: and therfore is *Methridates* commended for calling all his ſouldiers by their particular names.

Now for reward.

Though wee bee bound to ſerve him, yet the rather to move us, he will reward us: And if any ſay he rewardeth ſome, but not all, his rule is, *Dabo huic noviſſimo ſicut & tibi.*

Thus much againſt the Epicure, that God hath regard, and is a rewarder of good and evill.

The third point of the foure generall points, *That the Scriptures are Gods Word, and true, and ſo are not either the Oracles or the Miracles of the heathen or Turke.*

The ground for this is, 1 *Cor.* 8. 5, 6. *Though there bee many gods that are ſo called, yet to us but one God.*

And

And here note 4. waies: { 1. That the heathen wch continue in *America* & in the *East Isles* and a great part of *Tartary*, 2. That the *Turke*, 3. That the *Iewes*, 4. That the *Christians*, } walk in.

Of all which there is but one true, and all the rest false, and therefore let us have a care to apprehend the truth, and not to hang our religion on our countrey, where wee were brought up.

First, for the way of the Heathen.

They exceeded al men indeed in all wisedome Philosophicall, but wanted the true wisedome of

of godlinesse, and true Religion,

I. Against their manie gods, Saint *Paul* hath two arguments together in one place, proving that there must needs be but one

1. Ἐξ ὃ τὰ πάντα hee, from whom all things are, can be but one: as we see

1, In Superiour things, so manie motions from one, so many lights from one.

2. In inferiour things, so many roots, so many members; so many streames, so many veynes, all from one head.

2. Ἐις ὃν τὰ πάντα, *In quem omnia concurrunt.* For there can be no mutuall order, *Nisi sit in vno conjunctus*; and therefore *one*, and but one God.

II. *Pythagoras*, saith that there is an infinite power, or else our reason should exceed the Maker thereof: for what finite thing so ever is, wee can comprehend it: and if the power be infinite

infinite, the subject wherin their power is, must needs also be infinite: or else *adjunctum excederet capacitatem subjecti sui*: And there can bee but one infinite subiect, and so therefore but one God.

III. If there be many, yea, or but two gods, both omnipotent, then as *Lactantius* saith, they must be

either { equal, and then either { agreeing and so one superfluous: disagreeing, and then all would be dissolved: } unequall, and then one would swallow up another.

These reason were not hidden from the Heathen themselves, for *Pythagoras* bad his Schollers search till they came to μονάδα, that is, unity in every thing.

Aristotle hath his *primum, ante quem non sunt alia*: and that there is *primum ex primis*, that is, God.

Zeno

Zeno hath this saying, *Discite plures, & discite nullum.* So *Polytheisme* is next to *Atheisme*.

Plato in his Epistle to *Dionysius* warneth him to marke, that when he beginneth to write of a certaine truth, hee beginneth with Θεὸς, but when he writeth that which is doubtfull, hee begins with Θεοί And so partly for feare, and partly for love, that they would not trouble the Common-wealth, they dissembled the truth.

Sophocles saith εἷς ὁ Θεὸς, *Vnus est Deus, August. de Civit. Dei, lib. 4. cap. 24.* saith, that some excuse the heathen, and say, that they gaue their gods those names which they had, onely to shew their effects, and not as hauing any such conceit, that they were gods indeed; which if it were so, then it seemeth in their owne Consciences, they were convicted that there was but one true God.

To come more particularly to the heathen gods.

1. They commanded Images to be erected to them, and told the fashion that they were of, as *Porphyrius* saith: but no infinite thing can be resembled by any shape, therefore they were not infinite, and so no gods.

2. They forbid nothing but outward things, therefore men, and no gods.

3. They challenge but some particular honour, as *Origen* saith, some for medicine, some wisedome, some for warre, &c. but God is universall, and to be universally honoured: therefore they were no gods,

4. As *Cyrill* said against *Julian*, (which made *Julian* to stagger) the sinne of the body defileth the soule: now their religion was onely in offering frankincense and such outward oblations, and therefore could not clense the soule:

5 Their

5. Their manners, Parents, and birth is set downe

by
- Poets, *Hesiod.*
- Philosophers *Tull. de natura deorum.*
- *Cyril* against *Iulian.*
- *Augustine de Civitate Dei*
- *Euseb. de preparatione Evangelica.*
- *Cyprian de vanitate Idolorũ.*

And *Alexander* having private talke with *Leo* a Priest of the *Egyptians*, was by him certified, that the *Grecians* had their gods from the *Egyptians*, and *Romanes* from the *Grecians*, or else from *Asia* by *Egypt*, and that the *Egyptians* could in their Chronicle shew their progeny, as *Hermes Trismegistus.*

6. They were not onely men, but wicked men, yea, and some of them harlots, as we may see in *Euseb. de preparatione Evangelica. Cyrill. Iosephus in Appian. Athanas. Tertul.*

7. They not onely worship-

ped men, and wicked men, but even beasts also.

Quest. And if it be asked, how came men to bee worshipped? And more, how came they to worship beasts?

Answ. 1. First, of the worship of men there are two causes.

1. Because *Cam* had perswaded them that every thing that did them good was their god, and so they worshipped those that did deliver them either from { 1. Perill. 2. Evill beasts. 3. Evill men.

2. Because as *Porphyrie* out of a writer not now extant, called *Sanctonicanus*, saith, *Ninus* having gotten renowne by his father, set up an image to remember him after hee was dead, and that his memorie should bee the more famous, hee made to it a Sanctuarie, that who so fled to it, were saved, what evill soever they had done. And therefore many

many that would flatter *Ninus*, and seeme thankfull, appointed a day in the yeare to meete at it and to be merry, and so it grew afterwards to be worshipped.

II. Secondly, for the worship of beasts.

Plutarch speaking of *Isis*, and *Osyris*, saith, that *Osyris*, that hee might the better govern the people, set up signes at the places of division, as hee divided them, an gave to some a dogge, to some an oxe, to some a clod, to some a crocodile for a signe. And afterward forgetting to what end those signes were set up, they worshipped the signes: hee that lived by the oxe, worshipped it, hee that lived by the water, worshipped the Crocodile, &c.

Here also may be asked how they came to worke miracles, and to give Oracles, as they did use to do? *Quest.*

I. First, for Miracles: True *Answ.*

miracles doe alwayes profit, as the healing of the blinde or lame: but they did none such, neither could the Magicians doe any such, and therefore their miracles were not true miracles.

2. Secondly, for Oracles; they spake not, but the Devils in them; and if they gave any answers, they were as often false as true, and alwayes ambiguous, as *Eusebius* saith, no more then a politick man may coniecture by the good or evill disposition of the cause.

But more plainely to prove that they were devils, in their crueltie they would desire men to bee offered unto them: and when they were more milde they would have Stage-playes, and specially that wherein were *gladiatores*, in which his chance was counted the best that could kill the other.

Thus much against the way of the heathen.

The

The ſecond way is that of the Turke, who doth ſubſtitute *Mahomet*, and will not have Chriſt, becauſe they thinke him not to be the laſt Prophet: and therefore they follow altogether a religion deviſed by *Mahomet*.

Againſt Mahomets *Doctrine*.

1. It muſt not be diſputed of, whereas truth loveth triall: and to ſet downe that for a rule, is as much as if he ſhould ſay, *It is good money but weigh it not.*

2. It hath fables, and falſe tales in it, as *Andreas Maurus* a Sarazen and Biſhop there noteth nine hundred untruths in their *Alcaron*, whereof two in the eighth Section are very groſſe. One, that *Abram* was the ſonne of *Lazarus*. The other that *Marie* the Mother of Chriſt was the ſiſter of *Aaron*: which are both, as all the reſt, manifeſt untruths.

3. In that every thing in it is ſenſible; as *Sect.* 16. *Mahomet*

met himselfe said, hee felt the hand of God 70. times colder then Ice. And, that one *Angell* hath seven thousand heads. And, that the Devill is circumcised, and such like.

4. The promises in it are carnall pleasure, fit for no body but *Heliogabalus*. *cap.* 35. 52. and 54.

5. The precepts which are in the 65. Chapter of the *Alcaron* are indulgent to perjury, and *Chap.* 43. *Impiorum non ulcisci*; and that they may have many wives. Also, they favour adultery: A man may have foure wives, and five Concubines, *Chap.* 23. None must bee accused under foure witnesses. Also they allow men to couple themselves with Beasts, and to spoile one anothers goods.

6. The miracles which hee pretendeth, had no witnesse, nor any possiblity of truth: As, that an Angell when hee was a Child

Child opened his heart, and tooke out that lumpe of bloud which is the cause of sinne; as though the cause thereof were not spirituall.

7. The meanes of propagation of his kingdome; *Chap.* 13. was by the sword, and by compulsion: whereas the Truth doth draw men of their owne accord.

8. Lastly, the effects, periury, murder, &c.

Therefore Mahomet with his Doctrine is false, and to bee shunned.

The third way is, the way of the Iewes.

The contentions betweene the *Iewes* and us are concerning Christ, whom they deny, and we professe.

The *Iewes* hold the old Testament for true, and also certaine of their owne writers; therefore from hence must we draw some arguments against them.

And herein

The Iews hold 3. errours concerning Christ.

1. That the *Messias* shall have a princely Court at *Ierusalem.*

2. That Christ is not that *Messias.*

3. That that *Messias* is yet to come.

Against their first position.

1. *Esay* 53. 6. *Upon him was laid the iniquitie of us all.*

Psal 22.16,17,18. *They pierced my hands and my feet, &c. They part my garments among them, and cast lots upon my vesture.*

Dan. 9. 26. *The Messias shall be slaine, &c.*

Zach. 9. 9. *Reioyce O daughter Ierusalem, behold thy King cometh unto thee, &c.*

Out of these places the Chaldee paraphrast, *Rabbi Ionathan, R. Simeon, R. Moses* of *Nisa, R. Hatzadok*, and all the ancient Rabbines might, and did gather that

that Christ should be such a one as these places describe him; and therefore in the Gospell they sent vnto *Iohn* a poore man saying, *Art thou he, or shall we looke for another?*

2. In *Agge* 2.8. The expectation of the Gentiles. But if hee bee a King of the Iewes onely, the Gentiles would not looke for him; for it is against nature to desire a stranger to be their King, and forbidden, *Deut.* 17.15.

3. The *Messias* must bring felicitie to all men; but how should an earthly King profit *Abraham*, or the dead? and if the dead should rise againe, all *Ierusalem* were not able to hold them.

Against their second error?

1, *Gen.* 49. 10. *Iacobs* Prophecie that the Scepter should not depart from *Iudah*, nor a Lawgiver from betweene his feet vntill *Shilo* come: but it

was

was then departed when Christ came; therefore Christ is that *Shilo* or *Messias*.

The Scepter was in *Iudah* till the Captiuity; and in the Captiuitie they had one of their brethren called the King of Captiuity: and after the Captiuity it continued till *Aristobulus* and *Hircanus*, who striuing for it, were both dispossesse, and *Herod* an *Idumean* placed in the roome, and then came *Christ*, as was prophecied.

Obiect. The *Machabees* were of the Tribe of *Levi* not of *Iudah*.

Answ. The Prophecie is divided, that there shall bee a King or Lawgiuer of *Iudah*, and they confesse a Lawgiver till Christ, and *Simeon Iustus* was the last of the Leuites.

And if they vnderstand the Prophecie of the Tribe in generall, that the Tribe shall last in *Iudah* till *Christ*, by reason of the word שבט wee see that after

Christ

Chriſt came, & after the diſperſing of the *Iewes*, there neither was, nor is any Tribe, but they are all mingled one with another: the Emperours labouring ſtill to root out the Iewes, and eſpecially that Tribe, and ſo made them to confound their Genealogies.

2. *Dan.* 9. 24. Seventy weekes, and *Eſay* 60. foure hundreth and ninty yeares.

3. *Agge* 2. 10. The glory of the ſecond Temple ſhall be greater then the glory of the firſt, and how ſhould that bee without the *Meſſias?* for the firſt was farre more glorious outwardly then the ſecond.

And wee ſee in their Talmud, chap. 3.

1. The Diſciples of *Hillel* ſeeing the firſt ſeuen weekes *Dan.* 9. 24 fall out ſo iuſtly, looked for the comming of the Sauiour in thoſe dayes being long before the full duetime, becauſe they

they read in *Esay* that the Lord would shorten those dayes.

2. *Esay.* 9.7. סורי with ס finall, themselves tooke for a great mystery, & that ס in that place signifieth 600. for 600. yeeres betweene Christ and *Esay*.

To the which arguments wee may adde.

1. The continuall sending to and fro of the Iewes to *Iohn Baptist*, which is a manifest token of their looking for *Christ* at that time.

2. The great companie of false *Christs*, and deceiuers more at that time then euer before or since: either 8. or 10 as *Iosephus* witnesseth in his 16, 17, 18. bookes, *Iudas*, *Theudas*, *Galonites*, *Asthronges*, &c. Insomuch that there were 400. drowned at once following *Bar. Cosba* the yonger, whom all the Rabbines, excepting one, confessed to be Christ.

3. *Suidas.*

3. *Suidas* mentioneth out of *Theodosius* a Noble Iew, that before Christ did rebuke the Scribes, they marvelling at his wise answers and questions, made him one of the Priests and entred his name Ἰησοῦς ὁ υἱὸς Θεοῦ καὶ Μαρίας otherwise hee being of the Tribe of *Iudah* could not have beene suffered to preach at *Nazareth*, *Luk.* 4. at *Capernaum*, *Matth.* 11. 23.

4. The destruction of the second Temple which could not be before Christ, *Luk.* 19. 43.

5. The desolation of the Iewes, prophecied *Amos* 2. 6: *Zach.* 12. 13, and wee see how *Vespasian* offered them peace, and they would not, which made the first breach: 2, hee brake into their citie at *Cedron*, where they tooke Christ: 3, on the same feast day that Christ was taken: 4, he whipped them where they whipped Christ, 5, hee sold twenty Iewes for a penie,

penie as they ſold Chriſt for 30. pence. So that he muſt needs be the *Meſſias*, for the ſelling and crucifying of whom they were ſo handled.

Againſt the third errour of the Iewes.

The arguments that proved *Chriſt* to bee the *Meſſias*, prove alſo that hee is not yet to come: yet wee may ſee out of themſelves:

1. They could not build the temple at the Emperour *Iulians* commandement for fire flying out of the earth.

2. They have beene deceived in the prefixing of times; inſomuch as now whereas the meane Iewes were wont to hire the Scribes and Rabbines to teach them, now the Rabbines are glad to hire them to heare them.

3. There is now no *Bethleem*, where he ſhould be borne.

4. Themſelves confeſſe that he

he was borne before the destruction of the second Temple: but they say hee lieth yet hid; but that is confuted by *Augustine* and *Berosus*.

5. They say the world must last but 60000. yeares: 2000. before the Law: 2000. vnder the Law till *Christ*: and 2000. after *Christ* vnder grace, and there are past already 50000. and some odde hundreths; and therefore their expectation of *Christ* yet to come is now vaine, and their religion false and erroneous.

Thus much against the way of the { *Heathen, Turke, Iew.*

The fourth way is the way of Christians or Christian Religion; which is all one with the fourth generall point which is set downe before, and therefore wee will handle them both together; and therein proue that our Religion is truly grounded vpon the word of God.

The

The ground for this is 2. *Pet.* 1.19. *We haue a moſt ſure word of the Prophets, &c.* where the Apoſtle teacheth vs that we haue the Law frō God immdieately, and all other Scripture by the miniſtery of men, but yet ſo as they ſpake nothing but that which the Spirit of God commanded them and inſpired into them: and therefore that which they deliuered, we muſt hold for a moſt ſure and infallible truth.

Now to proue that Chriſtianity is true Religion.

1. The ancienty of it, for ſeeing man muſt come to God, and Religion is the way, it muſt needs be as ancient as man is, or elſe ſhould man haue beene deſtitute at that time when hee wanted Religion.

And this Religion is *copula relationis* betweene God & man, and therefore muſt bee of the ſame continuance with the *Relata*: therefore, *Tertullian adverſus*

versus hereticos, saith, *prima sunt vera*: and the Philosophers call *prima entia verissima quia ut verum est affectio entis, sic falsum non entis. Nam falsum non potest subsistere in suo, quia non est, ergo subsistit in alieno.* So that *verum est prius.* Now wee say, that our Religion is the same which the Iewes had before *Christ*: for as the Law is nothing else but the old Gospell, so the Gospell nothing but the new Law: the Law *Evangelium reconditum*, the Gospell *lex revelata*; and therefore our Religion the same that the Iewes had before *Christ*, and so the most ancient of all other Religions.

As for the heathen fables, it began with their gods, *Hercules* and *Æneas*, *&c.* about the *Trojan* warre which was after our Religion 3000 yeares: And *Orpheus* the first Poet was after *Moses* 800 yeares as *Strabo*, *Plutarch*,

Plutarch, and *Diodorus Siculus* teſtifie. And the moſt ancient records of the heathen began in *Solons* time, which was when *Craſſus* was, which was in the time of *Cyrus* and *Eſdras*. And *Herodotus* the moſt ancient of their writers beginneth his ſtory with ——— Therefore what god ſoever they had, their worſhipping of God came from the *Iewes*, as the French men had their Druides from the *Romanes*, and the *Romanes* from the *Grecians*, and the *Grecians* from *Cecrop* an *Egyptian*. And ſo the *Carthagenians* from *Cadmus* a *Phenitian*, and thoſe two Countries *Egypt* and *Phenicia* with the *Mediterranean* Sea do compaſſe about *Iudea*: ſo that all their Religion came from the *Iewes*.

So the wiſemen of *Greece* asking their gods whence that knowledge of Arts ſhould come, received this anſwere,

Μὸνος ἢ δ' ἀρα Χαλδαῖος σόφος: that is, *Solus utique Chaldæus sapiens.* Which ἢ δ' ἀρα noteth some particular part of the *Caldeans*, which is the *Iewes.*

So saith *Orpheus*, when God was angry he destroyed all and left it *uni Caldæo.* And *Plato* in his *Epimenides* referreth all *uni Barbaro.* If wee aske who this *Barbarus* should be, the *Egyptians* call him *Thent*, which signifieth a stranger, meaning *Abraham.* For so *Origen* against *Celsus*, and *Ioseph* against *Appian* say plainly, that when the heathen coniure, they would say, *Per Deum Abraham.*

Likewise *Phocylides* his verses are plainly translated out of *Moses*; and themselves say that *Plato* had his wisedome from the *Egyptians*: and *Strabo* saith that *Pythagoras* had conference in the mount *Carmel, lib.* 16.

Eusebius de præparatione Evang. saith, that although *Aristotle*

tle was never in *Egypt*, yet all his conference was with an *Egyptian*. as *Clearchus* a *Perspatetian* testifieth of him.

And it was found that some of the old Testament was translated before the Seventy, and the old Poets would have translated the whole into Greeke, but that for strange visions, and sicknesse they durst not.

So it appeareth, that in every famous Nation God hath ever some Register; as in *Egypt*, *Monetho*, in *Caldea*, *Berosus*, *in Asia minor*, *R. Abbidelus*, *&c.* So *Herodotus* hath the storie of *Senacherib*, *Edictum Cyri*, all *Daniel*, though somewhat corruptly.

Iosephus lib. 11. as *August.* 8. *de Civitate Dei*, saith, that *Alexander* being in *Babylon* would have had the *Iewes* to helpe to build a Temple, to the image *Belus*, and because they would not, hee went up to destroy them,

them, but *Hildas* being Prieſt, met him in his Prieſtlike apparel, whom when *Alexander* ſaw, he fell off his horſe, and worſhipped, and told his Nobles the cauſe, namely, that God which commanded him to conquer the earth appeared unto him in that ſhape.

Alſo by the library of *Ptolemy* in *Alexandria* was the *Iewes* Religion ſpred abroad.

So *Laertius* writeth that *Epimenides* being asked the cauſe of a great Plague in *Athens*, anſwered, that it was from an higher power, & that for the ſtaying thereof they muſt ſacrifice τῷ ἀγνώστῳ Θεῷ, for ſo they intitled their Altar, *Act.* 17.23.

And the *Romanes* called their Temple which they built to *Bacchus* for victory, *Templum pacis eternum*, becauſe *Delphos* told them it ſhould ſtand *dum peperit virgo*; but as ſoone as

CHRIST

CHRIST was borne it tell.

And thus doe the Heathens prove the antiquity of our religion, and therefore the truth of it.

II. A second reason for the proofe of *Christianitie*, is the preservation of Gods Word whereon our Religon is grounded: Notwithstanding the *Iewes* were hated, imprisoned, and contemned; yet not one tittle of this booke perished, whereas all other knowledge is corrupted, and perished, though it have beene much made of, and greatly esteemed: Therefore this is the truth which we hold.

III. The certainety of our Religion, whereas all others are 1. Vnperfect. 2. Contradicting one another. 3. Counterfeit. 4. Full of question. Ours is not so.

1. Vnperfect: so are all other religions, going on by little and little, and so comming to

to what perfection they can; whereas Gods Law was once given, and then all, and therefore perfect at the first, and so perfect as that nothing hath beene added thereunto, or may be detracted from the same, but onely it hath beene made more plaine and open.

2. Contradictory: so are mans Lawes and Religions, that are humane, 2 Co. 1. 20. In mens Lawes there is yea, and nay; but in Gods Lawes, yea and Amen. And the Fathers by seven Rules of contradictions have reconciled all that the malicious could obiect.

3. Counterfeit: In so much that they have hidden their wisedome as much as they could; but God hath shewed his to all that it might be seene. yea the Christians have had it in their Frontlets, and in their Gards, and such open places: nay more, they have dyed for

confession of the truth thereof.

4. Questionfull: the latter Writers correcting, and descanting upon the former, but none of the Prophets ever called in question that which other had laid, but proved, and strengthened it.

IIII. A fourth reason for the proofe of Christianitie is from the end of it. The end of other religions is (as an unregenerate mans end is in all his actions) onely themselves: but that religion which attributeth all to God is the true religion, *Iam.* 1. 17. But no religion except *Christianity* doth attribute all to God, but respect, and seeke man either in whole, or part.

V. The precepts in mans lawes doe neither command all good nor restraine all evill, so the *Athenians* had their *Græca fides*, and the *Spartanes*, *furtum Spartanum*. The seventh Commandement is wholly broken of them

them, and ſo the whole firſt Table: But on the contrary, this religion of ours both commandeth all that is good, and alſo reſtraineth all that is evill.

VI. The lawes of men are reſtrained according to the time, place and perſon: As the Wiſemen anſwered the King that would have married his owne ſiſter, that indeed there was a Law that a man might not marrie his owne ſiſter; but they found another Law, that the king might do what hee would: and ſo the King ſhould have more liberty to ſinne then the ſubiect. But the precepts of our religion are generall to all alike: ſo that, to the king as well as to the ſubiect we ſay, as *Iohn Baptiſt* ſaid to *Herod*, *Non licet tibi*, It is not lawfull for thee.

VII. There is no religion but this that reacheth to the heart: for except onely this, there is not one law that hath in it *Non*

concupiſces, which pulleth out as it were the very Core of ſinne.

VIII. The Trinity, Creation, and Incarnation, the true Metaphyſicks are onely in this, and onely to bee conceived and underſtood by this Religion.

IX. Not to hide the faults of our owne father is unnaturall, to cover the evil of our friends and countrey is naturall: therefore that which plucketh out this courſe of nature muſt be a thing ſupernaturall, and above nature. But *Moſes* was contented to ſpeake in diſ-commendation of his owne ſtock, and ſpared not his brother *Aaron*, nor his ſiſter *Miriam*, no not his owne ſelfe at the waters of ſtrife, therefore this is onely the truth.

X. All other Lawes teach us to inlarge kingdomes, and to be in favour with Princes: but this our religion ſupernaturally teacheth us that live, to hate life.

And

And ſo the Prophets did not ſeeke the favour of Princes, but reproved them to their faces: and therfore this is that truth, which is not aſhamed, and it is that truth which cannot proceed of man.

XI. As God is a Spirit, ſo his worſhip muſt be ſpirituall: and ſuch is the Religion that is deſcribed in the Scriptures without image or ſhadow: And as wee reprehend other Religions before for worſhipping many gods, and having many mediators; ſo here wee ſay, they worſhip not one God, becauſe their worſhip is not ſpirituall but corporall: for God requireth the heart, and therefore the true Religion which is of GOD muſt bee ſpirituall: but all other Religions, as they proceed from man, ſo man himſelfe being coporeall, the worſhip that hee preſcribeth muſt needs be corporeall, and therefore not

the true Religion.

XII. As we before reproved their miracles, ſo now in defence of our owne miracles, wee ſay they are not hidden, but are done before *Pharaoh*, and all his ſervants, *Exod.*7 20. Alſo ours are fruitfull and beneficiall. And laſtly, they cannot bee done by any of the Magicians: for what Magician did ever part the Sea, or make the Sunne to ſtand, or goe backe? or brought Manna from heaven raining downe?

XIII. As for our Oracles they are not flattering, no not to pleaſe the King, Φιλιππίζειν: nor are they doubtfull, as thoſe of the heathen were: But whereas their prophecies come not to paſſe, ours do certainly come to paſſe, ſome one hundred, ſome three hundred, ſome a thouſand yeares after, as the enlarging of *Iaphets* Tents.

And theſe reaſons proove the truth of our Relsgion ioyntly with the

the Iewes: so farre as they hold with us, and did not depart from us.

Now follow proper reasons for the truth of Christianitie.

I. First, for the credit of the Gospell.

The witnesses thereof were the *Evangelists*, and Apostles. Now in every witnesse we note two things, skill and honesty, both which were in them.

1. For skill. They write not by heare-say, or report, but as Saint *Iohn* saith, 1 *Iohn* 1. 1. That which we have seene and handled: and none durst ever write against them in their owne times, nor since.

2. For honestie. It had beene folly in them to lie for naught, as *Tacitus* saith, they testifie best *Quibus nullum est mendacij præmium*: and wee know they had nothing for their labour, yea they lost their owne lives for it.

II. Secondly, for the storie. First, for *Christs* birth. *Sibylla* almost setteth down every action and circumstance; and that by this many have beene turned to Christianitie, as *Marcellinus* and *Secundanus*: And for this cause both *Vespasian* and *Augustus* would have destroyed all the *Iewes*, but especially the Tribe of *Iudah*. And *Rodigin*, and *Volateran* leave vs this of credit, that there was an Altar in *Egypt* that was dedicated *Virgini paritura*, like as that same *Templum pacis* should stand *Donec virgo peperit*. So doth also *Postellus* shew that there was another Altar intitled, *Ara primogenito Dei*. Also *Augustus* understanding by the wise men, that both he, and all the people should worship one that was borne, would not be called *Dominus orbis terrarum*, as hee was before, but gave vp that Title.

Alſo, for that in the day of his birth there appeared three Sunnes: but eſpecially that of the Starre, whereof *Pliny lib. 2. cap. 25.* witneſſeth, calling it *Stella crinita ſine crine*: *i.* A Comet: but it was a plaine Starre. Of which many meditating have turned to the truth, as *Charæmon* among the *Stoiks*; and *Challadius* among the *Platoniſts*, who thereupon went to *Iury* and became *Iewes*.

Secondly, for the death of *Chriſt*.

1. The ancient *Egyptians* when they write *vitam æternam*, they write the ſigne of the Croſſe, wherein howſoever they were directed, the marke was like, and agreeable to the action of Chriſts death upon the Croſſe, to purchaſe for us everlaſting life.

2. The univerſall eclipſe and earthquake which was at that time that he dyed: for by

no naturall cauſes can all the earth move, but it muſt have ſomething to ſtay upon, confeſſed by *Plinie lib.* 2. *cap.* 25. *Trallianus* Chronicle, 3. *Phlegon.* Neither is it by nature that the Sunne ſhould bee eclipſed the fourteenth day of the Moone, when the Moone was iuſt at full, quite againſt the rules of *Aſtronomy.*

3. In the reigne of *Tyberius* the failing of the Oracles; as *Plutarch* writeth, there came a ſound to the Mariners, that great *Pan* was dead; which great *Pan* who it was all the wiſemen could not tell: and *Nicephorus* reporteth that the Oracle at *Delphos* ſaid it was Παῖς Ἑβραῖος, *Puer Hebræus.*

4. *Ambroſe*, *Tertullian*, and *Iuſtin Martyr* (as *Euſebius* ſaith) teſtifie, that *Pilate* himſelfe did witneſſe in a Letter to the Emperour *Tyberius* all theſe things of CHRIST himſelfe,

his

his life, death, &c.

Thus much for the credit of the Gospell, and the story of his life, and death.

III. The greatest arguments for the proofe of *Christianity* are drawne from the proceeding, and going forward of *Christianity* contrary to mans reason: for,

1. Whereas reason will have apt instruments to every action, and the matter well disposed to worke upon: there was no instrument more unapt than the twelue Apostles, neither Noble men nor learned, but poore simple soules; so the matter also to worke upon, which was *the world*, was altogether unprepared: for we see both *Iew* and *Gentile* hated the poore servants of Christ, the Apostles: *Vlpian* the chiefe Lawyer, *Galen* the chiefe Physitian, *Porphyrie* the chiefe *Aristotelian*, and *Plotinus* the chiefe *Platonist*, were utterly

ly against them. So was *Libanius*, and *Lucian* the chiefe scholers: *Julian* forbad schooles of Religion, and made false dialogues betweene *Christ* and *Peter* to induce youth to the hatred of Christianity. Also they prepared for them, and put them to great Torments, in so much that *foure thousand* Christians have beene executed at once. And though the instrument were so meane, and so weake, and the matter so froward and stubborne to worke on yet wee see how Christianity hath prevailed, which is a great proofe of the truth of it.

2. The precepts of this Religion are not as those of the *Turke*, whereof we heard before: but here in stead of revenge, Love your enemies: in stead of lust, Looke not a woman to lust after her, in stead of covetousnesse, Bee ready to part

with, and leave all: yea it doth not allow us the least though; to use at our pleasure; *Non concupisces.*

3. The promises of our Religion are not worldly pleasures as other Religions doe promise, but contrary, *They shall whip and scourge you; they shall binde and leade you whither you would not. Tollat quisque crucē, relinquat omnia:* So that as one said, this is not according to mans reason to say *sequere me*, but rather, *mane post me*; and rather terrifying then inducing. And thus therefore in this new regeneration there is a resemblance of the first creation, for as there was al things of nothing, so here all things contrarie to reason; and nothing is set to confound some thing, that we may see it to bee the finger of God.

4. At the *Turkes* beginning there was in all the world idlenesse, palpable ignorance, and very

very few learned men, and so the more easily drawne to follow him. But when Christ began, the world was full of wise, and learned men as *Paulinus, Clemens, Ambrose, Origen, Austen; &c.* that were converted by simple men, that God might shew the power of his might above all.

5. The conversions also to *Christianity* prove the truth of it. *Paul* before he was converted was a wise and learned man in great reputation, and in way of preferment, and especially then, when he had received the greatest authority, & was made most strong against Christ, in so much as *Porphyrius* saith, it was pitie such a man should bee *bestowed* upon our Religion; and yet then was hee turned cleane another way *against that* hee was before, and was glad to tread many a hard step. So was *Origen Ammonius* Scholler, a Magician, con-

tent

tent to bee a poore Catechist in *Alexandria*, every day in feare of death, when he might have been with his fellow *Plotinus* in great authority, and favour, if it had not been for *Christianity*.

6. Their conversions were not onely strange, but likewise also there were never such true conversions, as of those which were converted to Christianitie; no such sound repentance, no such true iustice, and fortitude, no such constancy in affliction, yea, even to death: nor any such willingnesse to endure it, insomuch that it was a proverbe amongst those that liued in those dayes, *Soli Christiani mortis contemptores*: which appeared well in the woman that ranne to the fire, her childe in her armes, lest the *Christians* should bee burned before shee could get to them to bee burned with them.

7. The miserable end of the per-

perſecutors of the *Chriſtians*. *Herod*, eaten with lice, *Iudas* hanged himſelf; and all the Emperors came to miſerable ends, ſaving *Libanius* that went to *Baſil* and became a *Chriſtian*: whereupon *Tertullian* writing to *Scapula*, ſaith, *Si nobis non parcis, tibi parce; ſi non tibi, Carthagini.*

8. The Devils teſtimonie againſt himſelf; all the art Magick that ever they had could never call up *Chriſt*.

Plotinus and *Apollonius*, and divers heathen that raiſed up the image of *Iupiter*, and other heathen gods did aſſay to bring up likewiſe the image of *Chriſt*, but could not effect it: he is not ſubiect to that power: nay, *Iulian* could not raiſe up the devill in that place, where *Babylas* the Martyr was burned at *Antioch*.

9. This Religion of ours is that which feareth not the face of man, but Chriſt muſt bee confeſſed & profeſſed before all men

men, and at all time: nay, it is not afraid of *Styx*, nor all the *Stygian* Lakes of hell, but hell it ſelfe quaketh and trembleth thereat.

And therefore this is the ſupernaturall true, and the onely true Religion.

Now in the way of Chriſtianitie there is yet no difference betweene the Papiſts and us, let us therefore ſee wherein they and we differ.

Becauſe they build themſelues on the Word of God, and ſo doe wee, but of a divers meaning: wee muſt looke therefore for a right way to the interpretation of the Word.

And this is the maine queſtion betweene them and us: *Who have the true meanes to interprete?*

They have the Fathers, Councils, the Church, and the Pope. We have not ſo. But as it is 2 *Pet.* 1. 20. the Scripture is of no private interpretation: So to

make

make it plaine what wee hold, wee will first lay downe these three grounds.

1. That as to the Eunuch, *Act.* 8. 31. so much more to us there is need of an Interpreter.

2. That there is a certaine and infallible interpretation; else if wee were alwayes uncertaine how should we build on the Rocke?

3. As wee must take heed of private interpretation, not to distort the Scripture, as *Hilary* saith, *Non afferre sensum ad Scripturas, sed referre*: So must wee as 1 *Corinth.* 12. 10. hold, that God hath given the gift of interpretation, which gift is not given to any but those which are in the Church, 1. *Cor.* 2. 10. 14. and of those not to the common sort, or every private man, but to the learned.

And seeing it is 1 *Cor.* 12. 11. *Singulis prout vult*, it is not to be re-

restrained to some one Bishop, as the grosse Papists doe. But *Stapleton* when hee had proved all that he could, yet at last hee was faine to confesse that God doth extraordinarily give this gift to others, as well to *Amos* a heardman, as *Ieremy* a Priest, *lib.* 10. *cap.* 1.7. But *Androgeus* leaned to the other side, saying, that the *Bishop* must approve their gifts.

Now for the sense of the word.

It is well said in law, that *Apices iuris non sunt ius*; so say wee, the letter is not the Word of God, but the meaning, and that is it which wee seeke: And for the meaning *Thomas Aquinas* saith,

1. In a matter of faith or manners we must take the litterall sense.

2. For other things we may make a tropologicall sense.

3. There is but one true sense of one place.

4. That

4. That is it which the construction will give, if there follow no absurdity.

Now for the examination of the sense, because wee must never looke to stop their mouthes, but they will still wrangle, wee must therefore bring them to one of these,

1. To that *Tit.* 3. 11. to drive them to condemne themselves in their owne heart.

2. Because the devil so blindeth some that they will not understand, therefore the second thing wee must drive them to is that of the 2 *Tim.* 3. 9. that their ἄνοια be ἔκδηλος, their madnesse be manifest.

The meanes for interpretation as we alledge them, are fixe.

1. The first wherein they and we agree is *Prayer*, so saith *Augustine*, *Oratio postulat, lectio inquirit, meditatio invenit, contemplatio dirigit.*

The

The 2.3.4. are for the phraſe of ſpeech. Videlicet,

2. *Conference of places, Aug. 2. de Doctrina Chriſtiana, cap* 8. The leſſe plaine muſt bee referred to the more plaine, *Acts* 17.11.

3. *Inſpectio fontium*: To looke to the Originall, as for the new Teſtament the Greeke Text; for the old the Hebrew: *Aug. ſt. de Doctrina Chriſtiana, cap.*11.4.

4 The acquaintance with the manner of dialect, that we may know the holy Ghoſts tongue, *Heb* 5.*ult.*

The two laſt are for the Word: The two following for the whole ſentence.

5. That which they call *Oculus adſcopum*, 1 *Tim.* 6.20. marke the end of the Writer: for ſo ſaith *Hilary, Ex cauſis dicendi, doctorum habemus intelligentiam.*

6. To looke to *antecedentia* and

and *consequentia* with every circumstance.

'And for these meanes wee must note that they are to be referred diversly to divers things; some to one, and some to another, and not all to every thing. And therefore *Stapleton* in reproving these meanes committed a double errour.

1. Because hee saw that some one of these was not necessarie to some one thing; hee thence concluded that it was not necessary at all.

2. Because he saw that to some thing none of these severally could serve; he thereupou concluded that they were not at all sufficient.

Now the Papists meanes are these.

Beside Prayer, wherein they agree with us, they set downe these meanes also.

1. *The*

1. *The Fathers.*
2. *The Councils.*
3. *The Pope.*
4. *The Church.*

They say all these are true meanes of interpretation; Wee say no. For

1. For the Fathers and the Councils wee say; if there bee doubt in the Scriptures, there is much more in the exposition.

2. For the Pope and the Church, wee must first see whether the Pope stand in the truth or no; & whether their Church be the true Church, or no. And so looking well into their meanes, wee shall find that they are so far commendable, as they use ours, and no farther.

1. *For the Fathers.* They say their exposition is true: now that must needs be meant when they agree all in one, or else which of them shall wee believe? But wee shall not finde one place of a hundreth which they

they all expound alike, so that few of their expositions should be received. And as *Basil* saith to *Dionysius Epist.* 14. That they wrote many things ἀγωνιστικῶς, *disputationis gratia*, not δογματικῶς, *definitivè*. And *Augustine* being oppressed with authorities of the Fathers saith, he regardeth not *quis, sed quid*. And *Paul* saith *Gal.* 1. 8. *If an Angel from heaven teach any other doctrine, let him bee accursed.* And the Papists themselves refuse the most, yea almost all the Fathers, expounding this, *Tu es Petrus, de fide, non de persona.* So in the division of the Commandements, they take against all but *Augustine.*

II. *For the Councils*: they have two parts.

1. The Action; and therein there is such error, that they are faine to lay all upon the Cannon; saying, it makes no matter how the premises be, so the conclusiō be good.

2. The

2 The Canon. And thereof we ſee ſome plaine oppoſite one to another, as in the two generall allowed Councels, the one of *Conſtance*, the other of *Baſil*, whereof the one ſetteth downe that the Councels could erre, and ſo alſo the Pope, and that the Councell was above the Pope; the other affirmeth the quite contrary.

III. *For the Pope*: *Damaſus* a Pope, as *Ierome* ſaith, ſubſcribed to hereſie, *Liberius* an enemy to *Arians*, ſubſcribed after to that hereſie; *Honorius* was condemned in the 6. generall Councell of *Conſtance*, in 7. Canons, and 7. actions *propter ſubverſionem fidei*.

IV. *For the Church*. All the Eaſt which is halfe, doe not hold their ſupremacy; And if we ſhould follow their Biſhops, they all, but three, have beene *Arians*, ſo that here is both ambiguity and perill. And ſo *Baſil*

chap.27. de Spir.sancto saith, that *merſion Baptiſmo* was at firſt but *vna*, and then *trina*, and then *vna* againe; ſo in one of theſe muſt needs be error.

So that all theſe grounds are every one ſeverally proved to be falſe.

Now to prove them falſe ioyntly, leſt wee fall into *Stapletons* fault.

They all failed in this, the miniſtring of the Lords Supper to infants, whereas *Paul* ſaith, wee muſt examine our ſelves, &c. which infants cannot doe.

And ſo both ioyntly and ſeverally their grounds are falſe, and ours are the only true meanes of interpretation.

And if they will doe as *Stapleton* doth, who maketh the interpretation perſonall, they fall into that extremitie that hee doth, ſaying, that the interpretation of an unlearned Biſhop, is better then the interpretation of any other learned man, which

as

as the rest of their Religion, is a most miserable, detestable error.

And thus much for the Preface.

Now Religion hath two parts,
1 The Law.
2 The Gospell.

In Gods Law as in every good Law are,
1 The work, *This.*
2 The manner, *Thus.*
3 The reward to the good, and punishment to the evill.

The action consisteth of these two,
1 Not doing evill.
2 Doing of good.
the breach hereof is,
Commissum.
Omissum.

In doing good there are these three, *Tit.* 2, 12.
1 *Pie*, toward God.
2 *Sobrie*, toward our selves.
3 *Iuste*, to our neighbours.

Augustine hath three rules for these three.
1 For the first, *Deterius subjiciatur.*

jciatur meliori; quod commune habet cum angelis, hoc ſubde Deo.

2 For the ſecond, *Quod commune habes cum brutis, hoc ſubde rationi.*

3 For the third, *fac quod vis pati.*

The corruption of theſe is the tranſgreſſion of the Law: when we come to this,

1 As Satan ſaid to Eve, *Dij eritis*, ye ſhall be as Gods; be not ſubject.

2 *Quodlibet licet*; as they did *videre & nubere*, no reſtraint of luſt by reaſon.

3 That of *Machiavel*, *Quod potes fac.*

Next the action, followeth the manner, *Thus.*

And to this is required that we doe;

1 *Toti*, as *Gen.* 31. 6. *Iacob* to *Laban.*

2 *Totum*, *Gen.* 7. 5 *Noah* in the Arke.

3 *Semper*, as *Iob* all his life.

For

For the Reward and Puniſhment wee cannot eſcape both; *aut faciendum, aut patiendum.*

The Reward is to the good,
1 In temporal things, *Gen.* 39. 3. *Ioſephs Maſter for his ſake.*
2 In eternall things, *Geneſ.* 5, 24. *Henoch.*

The puniſhment to the wicked.
1 In temporal things as *Adam*, and *Ioſephs* brethren.
2 In eternall things, as 1 *Pet.* 3, 19. *the ſpirits now in priſon.*

Object. But why may wee not live now without the Law as well ſince *Moſes* as before?

Anſw. 2. They lived not without Law, but they had a Law, *Rom.* 1, 14. even *effectivè* in their hearts a thing æquivalent to the Law; and thereby they could accuſe and excuſe themſelves even by the witneſſe of their owne conſciences; the effect of

the Law being imprinted in the hearts of all men by nature.

First for the Iewes, to prove that they had the effect of every Commandement in them before the Law.

1 Gen. 35, 2: *Put away the strange gods.*

2 Gen. 31, 34. *Idols.* Gen. 35, 5. *Earings.*

3 Gen. 25, 3. *Sweare by the Lord God of Heaven.*

4 Gen. 2, 3. and Exod. 16, 23. *Rest of the Sabbath.*

5 Gen. 27. 41. *Daies of mourning for my father.*

6 Gen. 4, 9. *Cain hideth his killing of Abel.*

7 Gen. 38, 24. *The whore Thamar to bee burnt,* and 34 31.

8 Gen, 44 7: *God forbid wee should steale.*

9 Gen. 38, 20. *Iudah kept promise, not lying or deceiving by by untruths.*

10 Gen.

10 Gen. 12, 17. and Gen. 20, 3. *It was ſinne to looke on a woman with luſt after her.*

Secondly, not only the Iewes but the Gentiles alſo, had the ſame Law by nature in their hearts: though ſome of the Commandements more manifeſtly then other ſome.

Manifeſtly 6, namely, the 3, 5, 6, 7, 8, 9.

Somewhat obſcurely 4, the 1, 2, 4, 10.

For the moſt manifeſt Commandements.

3 The 3, was a Law of the Egyptians, as *Diodorus Siculus* ſaith, *μὴ ὄμνυτ. Sweare not, niſi morieris.*

5 The 5, *Homer* ſaith of one that had a misfortune, it was *quia parentes non honoravit.*

6 The 6, is a rule even in nature, *Homicida quod fecit expectet.*

7 The 7, *Stephanus* out of

Nicostratus, fuge uxorem mœchi, si mortem fugias.

8 The 8. *Demosthenes* against *Timocrates* repeateth it as *Solons* Law, in the very words, *Thou shalt not steale.*

9 The 9. in the 12. Tables, *Tarpeio saxo dejiciatur*, cast him downe from a high rocke.

For those they had somewhat obscurely.

1 For the 1. *Pythagoras* said, if a man come and say I am God, let him create another world, and we will beleeve him.

2 For the 2. they agreed that euery God should bee worshipped as hee himselfe thought good; and this is the very foundation of the second Commandement.

4 For the 4. little can bee found, but sufficient for their condemnation; they knew that *numerus septenarius est Deo gratissimus.* And it was *numerus quietis*; and thence they might have

have gathered that God would haue his reſt that day. And ſo the ſeventh day after birth, they kept *exequiæ*, and the ſeventh day after death, the *Funerall*.

10 The 10. Their Lawes never touched; yet the ſcope of them was τὸ μὴ ἐπιθυμεῖν, *non concupiſcere*; and *Menander* ſaith, that they ſhould not covet ſo much as a button.

Now to proue that the Gentiles had alſo the grounds of the 3. former rules.

I. For the action, *This*. On *Delphos* doore were written all the three Rules.

1 εἰ. ſignifying that if any man would aske counſell of the Oracle, they ſhould doe whatſoever the god commanded them; and this is *ſubde Deo*.

2 Γνῶθι σεαυτὸν, know thy ſelfe to be better then a beaſt: *Subde brutum rationi*.

3 Μηδὲν ἄγαν, no covetouſneſſe; and this is Iuſtice, *fac quod*

vie pati. Which ſentence *Severus* the Emperour uſed to malefactors in every puniſhment; and cauſed it to be graven upon his plate.

II. For the manner; *Thus.*

1 *Toti*, ἢ ὅλως ἢ μὴ ὅλως, either fully with all thy ſtrength, or not at all.

2 *Totum*, they ſet a marke upon *Ceſar*, & *Euripides*, which broke Iuſtice *regni gratia*, to get a Kingdome. And *Plutarch* compareth our duties to a fiſh, which eaten ſparingly hurteth, but being eaten up all it is medicinable.

3 *Toto tempore*, continually, for they compared their good man to a *Tetragoniſmus*, all ſides alike, as a Dye; no *Camelion* or unconſtant.

III. For reward and puniſhment. They ſay GOD hath a ſheet of parchment made of the skinne of the Goat that nouriſhed him, wherein he noteth all

mens

mens deeds, rewarding to the good *tres gratias* in this life, and *campos Elysios* in the life to come. And to the evill 3. *Erynnes* in this life, and *Styges*, *Tartarus*, *Cocytus*, answerable to *Tophath*, or *Gehenna* in the life to come.

And so the Iewes before the Law, and the Gentiles both before and since, having both the effect of the Law, and the grounds of the rules, are as Paul saith, Rom. 1. 10. *inexcusable.*

But if the Law were in their hearts before, to what end should it be written? *Object.*

Adams fall broke it in peeces, and afterwards it grew dimmer and dimmer daily, and the shards smaller, so that they could hardly bee put together: and therefore lest that which was in the heart should bee cleane put out, it was necessary it should be written. *Answ.*

How grew the Law darker and darker? *Quest.*

1 Men did what they could to put it out; for when they communed with their owne hearts, there was ſtraight an accuſer; ſo that they durſt not looke into themſelves; but as *Auguſtine* ſaith, *falſi ſunt fugitivi à cordibus ſuis*; and therfore neceſſary they ſhould have the Law before their eyes, that ſo it might bee brought to their hearts, *unde fugerunt*.

2 There came a *ſuperſeminator*, the devill put falſe principles into their heart, and choked up the true; as *Dij eritis*, *Bonum eſt quod prodeſt*, and ſuch like.

Queſt. But is any man able to fulfill the Law?

Anſw. *Paul* ſheweth from *Rom.* 1. 18. to *chap.* 7, 13. both Iew and Gentile to come ſhort herein, and that the very beſt, even the regenerate faileth in the manner; hee doth it not *Totus*, for there is a Law in his members, that rebelleth againſt Gods law.

But

But how is God iuſt to command a thing impoſſible? *Obiect.*

1 Though the matter bee never ſo crooked to worke upon, yet the rule muſt needs bee ſtraight. *Anſw.*

2 Seeing God is perfect, his Law muſt needs bee perfect alſo.

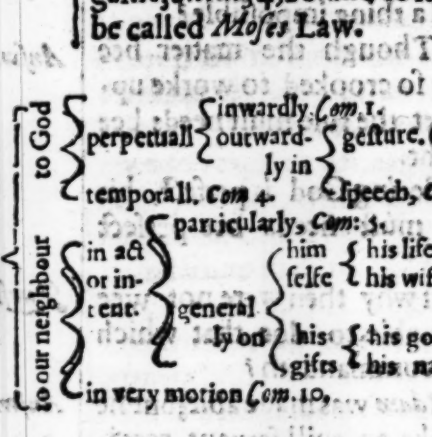
But why then were not wee made able to doe that which God commandeth? *Queſt.*

Adam was made able; but he was like an euill ſervant, receiving money of his maſter to doe his buſineſſe, and he maketh it away; or elſe hee is made drunken therewithall, ſo that he cannot doe his Maſters worke. *Anſw.*

But to come in particular to Moſes Law.

The Law was at firſt ordained and given by God himſelfe in Tables of ſtone, *Exod.* 31. 18. but when the tables by meanes of their Idolatry were broken, *Exod.* 32, 19. *Moſes* wrote it againe,

gaine, *Exod.* 34,28. and so it may be called *Moses* Law.



The Commandement is a perfect Law, and therefore forbiddeth, and commandeth all things, that must be left undone, or done: but not the hundreth part of this in the bare words without exposition: therefore there must bee an interpretation.

Quest. From whence shall wee have this interpretation?

Answ. Of the Levites, Gods Angels, and Ministers, *Deut.* 19,9. *Mal.* 2,7.

2,7. And this interpretation must bee examined by the rules of interpretation, which are two:

1 Extension, for the bredth of the Commandement.

2 Limitation or restraint, for the narrownesse.

For extension, the Iewes set downe 13. rules, reduced by Christians to these 6.

1 Every precept is both affirmative and negative, *fac & non fac*, *Psalme* 34,14. *Flie evill, doe good*: according to the Logicke rule *a contrarijs*. And by this rule, the Rabbines gathered 248, affirmative precepts, according to the number of the ioynts of our body: and 365, negative, after the daies of the yeare: both added make 613, according to the letters of the Ten Commandements in Hebrew.

2 Every precept containeth all the *Species* that are under it: they are reduced by *par*, and *æquipollens*, if *impar*, *à minori*: as

wee

wee muſt honour our parents, much more God.

3 Every precept is ſpirituall, *Rom.*7,14. *Humana lex ligat manum & linguam, divina verò ligat animam, Iohn* 4: 13. God will bee worſhipped *in ſpirit and truth.*

4 All the meanes to any offence are forbidden, and to the things commanded, the meanes are alſo commanded: and this is, *ambulare per viam regiam.*

5 All the ſignes are commanded and forbidden, as well as the things themſelves; as *Eſay* 3,16. 1 *Tim.*2 9. *Zephan.*2,10.

6 We muſt not bee acceſſaries to any fault, for the principall doers and conſenters are both alike.

And we may be acceſſaries to other mens ſinnes in { 1 unlawfull things. 2 lawfull things.

1 In unlawfull things there are ſixe partakings.

1 *Inſſio,*

1 *Iussio*, as *Esay* 10,1. They that decree wicked things; so *Dan.*3,4. *Nebuchadnezzar* for his Image; and 1 *Sam.*22. 18. *Saul* to *Doeg*, for the killing of the Priests, *Act.*23,2. *Ananias* commanded to smite *Paul*, and this may be also by writing, 2 *Sam.* 11.14. *David* concerning *Vriah*; 1 *King.* 21, 10. *Iezabel* concerning *Naboth*.

2 *Permissio*, *Levit.* 20,4. *Rom.* 13,14. 1 *Sam.*3.13. 1 *King*, 20. *Iob*,19. 16. And therefore the Magistrate hath the sword put into his hand, *ut malis non dimittant voluntatem, amittant facultatem peccandi*, *Augustine*.

3 *Provocatio*, *Iob* 2,9. *Iobs* wife, 1 *King.*21,25. *Iezabel*. *Gal.* 5,26.

4 *Consilium*, *Psal.* 1.1. *Genes.* 49,16. *Ezra* 4,5. 2 *Sam.*16.21. *Marc.* 6. 24. *Herodias*; *Iohn* 11,49. *Caiphas*. *Act.* 19.29. *Demetrius*.

5 *Approbatio*, *Rom.* 1. 31. favou-

fauouring the wicked, whether it bee directly approuing them, as 1 *Tim.* 5, 22. laying on of hands: or being an instrument by action, 2 *Sam.* 11, 16. *Acts* 8, 1. *Saul* consented to *Steuens* death. *Psal.* 50, 18. thou art partaker with the adulterer; whereas we ought to finde fault with offenders. *Leuit.* 19, 17. For as *Augustine* saith well, *Quemadmodum malus sermo ducit in peccatum, sic silentium relinquit impeccato.* 6 *Defensiu. Prou.* 24, 24. and *Prou.* 16, 29. *Psal.* 55, 22. *Esay* 5, 20. that call good euill, and euill good, excusing it, as *Ezek.* 13, 10. and 16. dawbers: an example hereof wee haue, 1 *King.* 22. 6. and 11.

II. In lawfull things also an other mans sinne wee may bee partakers of. For if that wee are to doe, be not in the Commandements, and we know, that the use thereof will offend our brother,

ther, and be a stumbling blocke unto him: wee must not use it for his offence. But if it bee in the Commandement, wee must doe it, whatsoever come of it; For as *Augustine* saith, *Malo ut scandalum commissatur, quam ut veritas omittatur.*

And thus much of the Extension of the Commandements.

For the limitation or restraint of the Commandements, it is and hath beene much abused. As we see in the *Pharises* restraining, *Non jurabis* to *non peierabis*, or *non jurabis per Deum*; but our Saviour reproveth them by the first rule of extension.

So *Non occides*, that is, say they, *non occides innocentes*: but Christ by the third rule of extension sheweth, that it reacheth to anger, which is æquipollent to murder. second

So for Adultery they would have as many wives as they list; but Christ by the fourth rule of

of extenſion taketh away the meanes of adultery, that wee muſt not looke on a woman to luſt after her.

So that wee may erre in reſtraying too much: and therefore in reſtrayning wee muſt obſerve theſe three rules.

1 *Diſpenſation*: And this is rather Gods right then other Princes, for GOD doth according to equitie, but they oftentimes by affection. We ſee God himſelfe diſpenſed with the ſecond Commandement, in ſetting up the brazen ſerpent: but this rule is not for our times to follow examples that are diſpenſive, unleſſe wee have the like diſpenſation.

2 The ſecond rule of reſtraint is from the nature of the precept affirmative or negative, the affirmative bindeth us not *ad ſemper*, as the negative doth, and this rule is ſure and infallible.

3 The

3 The third rule is altered by divers occasions, and is called *Antinomia*, a conflict of lawes, when one law is opposite to another, and so one of them must needs have a restraint.

And for our direction in this restraint, wee must understand that *Nemo est inter duo peccata, quin pateat exitus sine tertio.*

And wee may obtaine this (*exitus*) or deliver our selves on this manner.

1 If the precepts that seeme repugnant, may be agreed, there is no more to doe, but to reconcile them: wherein *Herod* erred, for hee needed not to have performed his promise, for his oath was no oath.

2 If they cannot bee agreed, *agat id ad quod est obligatus*: for God hath ordained things in their order, 1, his owne glory which passeth every mans salvation: 2, our salvation: 3, the salvation of others: and every one

one of these must bee respected in his order, first, Gods glory: secondly, our owne salvation; and thirdly, the salvation of our brethren.

And this Antinomia wee may consider,

1 Betweene the first and fift Commandement, but this conflict is easie: for how can wee obey man, when God which is stronger holdeth us backe. And againe, wee are not bound to obey them further then they are bound to obey God, so that our rule must be: Honour them, so as God be not dishonoured.

2 Betweene the three first Commandements, which are perpetuall, and the fourth which is temporall: every mans reason will preferre the perpetual before the temporall.

3 In the second table, *Thou shalt not kill*, and yet wee must give *Cuiq, debitum*, to every man his due that hee deserveth: and some

some deserue death, and therefore it were iniustice not to giue it them.

Or else we may answer that it is Gods cause to execute the iust office and duty of a Magistrate: and wee may doe that in Gods cause, which we may not doe in our owne. And it is Gods Commandement, that hee that will not haue the direction of the Law, must haue the correction, *aut faciendum, aut patiendum*, as we haue shewed before.

There are yet three generall things to bee noted in every Commandement.

1 That they are all in the second person singular.

Whence we learne,

1 That they appertaine to all alike.

2 That they must bee particularly applied.

2 That they are all with the verbe of the future tense.

Whence we obserue.

1 That

1 That we have broke them in times past.

2 That the keeping of them should continue with us for ever, even so long as it may bee said, *Thou shalt.*

III. That they are for the most part of them negative.

Whence we note,

1 The confirmation of the rule of extension to include the affirmative: for *qui prohibet impedimentum, præcipit adjumentum.*

2 That wee are more fit by nature to receive a countermand then a commandement, because wee are by nature full of weeds which must bee rooted out before any good thing can bee planted in us.

And now to come to the exposition of the Commandements themselves.

THE

THE FIRST Commandement.

THE firſt Commandement hath in it three things.

1. We muſt have a God.

2. Him for our God.

3. Him alone, and none elſe.

1. We muſt not be our owne gods, for ſo came the firſt miſchiefe, *Dij eritis*. So that wee muſt not doe or iudge after our owne affections, but acknowledge a ſuperiour to teach us to know good and evill: and when it teacheth, obey: for ſo Religion doth follow God.

2. All other gods are no gods, and therfore their ſervice error, and their Religion falſe.

3. None but hee can reward

and punish as he can: and therefore hee alone must have the glory.

Object. Seeing Idols are nothing, 1 *Corinth.* 8. 4. and therefore no gods, and all things in the world are no gods: it may seeme strange to bid us have no other gods, when there are none.

Answ. To have, is to acknowledge or accompt, so the meaning is, wee must not have any other gods in accompt or estimation: wee must accompt nothing as god, but God alone.

God the Lord we must have for our God, and him alone: and him wee must have in knowledge and in regard.

For the first Commandement is divided as the soule is. Now the soule hath two parts.

1, The minde or understanding, whose dutie is to know God: for *ignoti nulla cupido*: and knowledge breeds faith.

2. The

2. The will and affection, whose duty is to regard God, and to love him. So God must first be knowne, then loved, and love breeds obedience.

God is knowne by his attributes, which are 10. Maiestie, Truth, Vnchangeablenes, Will, Iustice, Mercie, Knowledge, Power, Vbiquitie, and Eternitie.

The two essentiall attributes are

his { *Iustice* } of these { *Knowledge.* }
{ *Mercy* } we must have { *Love.* }

If to *Iustice* and *Mercy* wee adde the other eight, wee shall know him the better, and love him the more.

From *Knowledge*

apprehending { *Iustice* } cometh { *Feare* and *Humility* }
{ *Mercy* } { *Hope* and *Love.* }

The fruit of { *hope* / *love* } is { *Invocation in prayer.* / *Obedience* and *patience.* }

First for knowledge.

Knowledge:

The Law is *Doctrina agendorum.* Every action must be with a motion, every motion with a will, will with a desire, desire with knowledge: therefore take away knowledge, and take away all.

Some argue out of *Act.* 17.30. *That God regarded not the time of that ignorance*: and so labour to excuse ignorance, as no sinne, when it is as they call it invincible: Namely

1. In children, } which have not the use of reason.
2. In fooles, }

3. *In* them which have lost their knowledge by disease or sickneſſe.

4. When the meanes of Knowledge cannot bee had. But this is not invincible; for the law of nature may teach thē.

But

But indeed none of theſe can take away the ſinne; they onely leſſen the ſame, and excuſe *à tanto*, but not *à toto*.

But there are two kinds of ignorance worſe then theſe: namely.

1, *Affectata ignorantia*, Pſalm. 36.3. When they will not underſtand: and this many skilfull men have, being deſirous to remaine in an error or a ſin, *Nectunt argumenta* in defence of it.

2. *Supina ignoratia*, retchleſſe ignorance, *Quando habent à quo diſcant, & tamen non diſcunt*:

To know God aright wee muſt *removere impedimenta*—— Within us, our owne reaſon, *Deut.* 12.8. *Eph.* 4.17. 2 *Cor.* 1. 11. Without us, traditions 1 *Pet.* 1. 18. cuſtomes of the time, or faſhion of the place, 2 *Chron.* 17.4.

Thus much of Knowledge.

Now the fulneſſe of knowledge bringeth a ſecond duty

which is a full perſwaſion, a conſtant Faith.

In Divinity there are three kindes of faith.

1. *Generall*, *Hebr.* 11. 6. that God is.

2. *Legall*, to beleeve the Law, the promiſe, the puniſhment, and the reward, *Iohn* 5. 16.

3. Evangelicall, which is not for this place. Wee are now to ſpeake *de fide legali*, whoſe obiect is *Hebr.* 4. 2. *The Word of God.*

Faith is *Cœleſtium*, and *Terreſtrium*: the ſecond a meanes to the firſt.

To *fides terreſtrium* there are ſometimes meanes, and ſometimes none.

Wee muſt beleeve whether we have meanes or no meanes. If wee have meanes, wee muſt uſe them, not ſeeke extraordinarie, when wee have ordinarie.

But yet not truſt in the meanes

meanes: neither our art, *Ab.* 1.8. our goods. *Iob* 34.21. mighty men, *Pſalme.* 146.3. But

1, For a right iudgement of them, *Deut.* 8. 12. wee muſt know that it is not bread, but GODS Decree nouriſheth.

2. For the right uſe of them: becauſe without Gods bleſſing they are nothing: therefore ſeeke ſtrength for them from a further power, then is in them, 1 *Tim.* 4.4.

The duty of Faith is to ſtirre up Feare. *Feare.*

The obiect of feare is principally gods Iudgement and Iuſtice, in which iudgenemt doe concurre all things that may cauſe feare. For it is

1 *Futurum*, *Matth.* 24. 6. Though all this bee thus, and thus, yet the end is to come, and ſhall be worſt.

2, *Propinquum*: Becauſe God

is every where, and all things are naked before him, as it is *Heb.*4.13.

3. Above our resistance, *Psal.* 120. 2. 1 *Cor.* 10. 11. and this hath in it foure things.

1. Punishment, 2 *Cor.* 5.10.

2. Fearefulnesse, Violent fire, *Heb.* 10.27.

3. Suddennesse, 1 *Thes.* 5.3. *Prov.* 29.

4. It is without remedie.

Now as iudgement is the obiect of feare, so because *Metuitur ille qui malum infligere potest*: Therefore in God we consider,

1. His authoritie; he is a King, *Mal.* 1. 6. God above all, *Esay* 49.

2. His power; mighty and furious.

3. That wee all leane and depend upon him, and hee seeth and knoweth all our faults.

Feare is of two kindes.

1. *Timor servorum*: of a de-

fect

fect in our selves, and this a good feare, *Rom.* 8.15. It is best of all to bee a sonne, but better a servant then an enemy: as *Augustine* saith, *Si non potes propter amorem justitiæ, fac propter timorem pœnæ.*

2, *Timor filiorum*: which proceedeth of love. *Psal.* 19.9. Love casteth not out this feare, 1 *Iohn* 1.18. But wee must make it as *Salomon* saith *Prov.* 1.7. the beginning, and *Eccles.* 12.13. the end of all.

Here are forbidden hardnesse of heart, *Eccles.* 8.12. and want of feare, *Psal.* 50.21.

The Meanes to beget feare in our hearts.

1, The consideration of such Scriptures as set forth Gods Iudgements, *Hebr.* 5.4. *Esaith* 66.8.

2, The consideration of those *tria novissima.*

1, Our end by death, *Psalme* 90.12.

2. Our accompt after death, 2 *Cor.*5.10. *Heb.*9.27.

3. The terrour of hell Torments.

III. The examples of Gods iudgements for sinne.

1. Vpon the whole world which he had made.

2. Vpon his Church the quintessence of the world, when they sinned in the Wildernesse.

3. Vpon his Saints the quintessence of his Church: as *David* his beloved.

4. On the Angels in heaven offending.

5. On his Sonne when hee tooke our sinnes upon him, and felt the bitternesse of Gods iustice: of which one saith well, *Magna amaritudo peccati, quæ tantam amaritudinem peperit.*

After Feare comes Humility.

Humility was resembled of old by casting dust and ashes on their

their heads, as not worthy to be above the ground.

True humility is to give all glory to God, and none to our selves, from whence will follow exaltation, *Luke* 14.10.

The graces of God are compared to waters, *Esay*, 12.3. *Revel.*7.17. and as waters powred upon hils, will not stay, but runne downe to the lowest places and fill the Valleys, so say *Augustine* and *Chrysostome*, the graces of God descend unto the lowliest, and humblest, and abide not with any other.

Humiliation commeth by knowledge of our selves what wee are, and what wee ought to bee: which truly to know, is the true γνῶσις σωτήρ.

The nature of true humilitie is,

1, To ascribe nothing to our owne power, *Deut.*8.17.

2, Nothing to our owne merite, *Deut.*9.5.

Humilitie teacheth us to deny our selves, *Matth.* 16. 24. to goe in *fundum* into the center of the earth, and there to see *Nostrum nihil*; and so resigne our reason as not worth obeying, and our will as not worth the following.

Humiliation hath this priviledge, that he that is thus made low cannot fall: for there is nothing lower then the earth, and so no feare of the threats of cutting, or casting downe.

And it hath also the promise of exaltation, which passeth reason: But God that made all of nothing, and light out of darkenesse, hath made humiliation the way to exaltation. The humble shall bee exalted, but *Superbus miser indignus misericordia.*

Humilitie comprehendeth three things.

1, *Humiliationem cordis*: to desire that God may have all the glory. 2. To

2. To reſtraine our appetite from deſire of degrees of excellency.

3. Submiſſion to our brethren, *Pſal.* 131. 1. *Phil.* 2. 3.

Pride, the contrary to humility, is either in the ſubiect, or in the obiect. *In* the ſubiect; in ſuperiours diſdaine, as *Saul* to *David* in the triumph. *In* inferiours murmuring, as in *Chore.* *Pride.*

In the obiect, and that either in reſpect of the gifts, whether they bee outward or inward; or in reſpect of ſomething, which onely ſeemeth, and indeed is not, as *Revel.* 3. 17. *Laodicea*, worſe then the devill, for he had ſomething to be proud of.

Satan ſaith of himſelfe, *Eſay.* 14. 14. *Ero ſimilis altiſſimo*: and to our firſt Parents, *Eritis ſicut dij*, Geneſ. 3. 5. But wee muſt learne not *Similis Deo*, but *Humo*, that is, *Humilis.* Gen. 3. 5.

Pride is in five things.

1. *In* thinking wee have that

that which we have not, *Revel.* 3.17. *Laodicea.*

2, In thinking every little good wee have, greater then it is, 2 *Corinth.* 10.4. *Ezek.* 25. 21.

3, To attribute that wee have to our owne power, as did *Nabuchadnezzar, Dan.* 4.27.

4: To make our selves the end of that we doe, or of that we have, as did also *Nabuchadnezzar, For the honour of my Maiestie.*

Of these two last there are two signes.

1, If being rebuked for misspending Gods blessings, we say they are our owne, and we may doe with our owne as we will.

2, If wee murmure against God when hee taketh away any of his gifts from us. For seeing wee have nothing but that God hath lent us, wee must be content to pay him that wee owe him.

5, To

5. To give more excellency to our ſelves thē to others. This was the *Phariſees* fault, though he did attribute all to God, yet he ſaid he was better then other men, *Luke* 18.11.

The meanes to Pride are.

1. Becauſe thoſe things which ſhould humble us, puffe us up, and make us proud.

2. Whereas other ſinnes are in baſe and vile things, pride is in excellent things: and when all other ſins are beaten downe, and conſumed to aſhes, even of thoſe aſhes ariſeth pride: yea we are proud that we are not proud, and ſo pride cometh even from humilitie.

There is alſo forbidden in this Commandement conſtrained humilitie: ſuch as was in *Pharaoh*, who was humble for a time, ſo long as Gods hand was upon him, but no longer. Such men *Bernard* calleth *Humiliatos*

atos non humiles.

Neither muſt wee be ſo humbled, as to give backe in a good cauſe, for *detrimentum veritatis non eſt commendatio humilitatis:*

Wee muſt thus thinke of the evill that is in us, that our evill paſſeth all mens: Of the good that we have that there is more in others then in us.

The meanes to humility.

1, To conſider the baſeneſſe of our metall, that wee are but duſt and aſhes, and this will bring us to that humilitie that is in the braine.

2, To bring it into our heart, wee muſt conſider that wee are ſinners, bondmen, and ſlaves to Sathan, not having in us one good thought.

3. To conſider our afflictions and diſeaſes, the fore-runners of death.

4. To conſider the examples of humility, and eſpecially Chriſt,

Chriſt, whoſe Birth, Preaching, Miracles, and death, were all in humilitie.

Signes of humility.

1, *In* ſpeech, not to talke of high matters, and proud things, *Phil.* 4. 11.

2, To ſet ever before us *bona aliena, & mala noſtra.*

3, To ſuffer backbiting and ſhame, *Pſal.* 34.

4. To be content to be condemned that God may have the glory.

Now as out of knowledge apprehending Gods iuſtice, came feare: ſo out of the ſame, apprehending mercy, commeth hope and love.

And as true feare is *Timor humilians*, ioyned with humility: ſo true humilitie hath ioyned with it hope, leſt it ſhould drive to deſpaire; as in *Iudas*, *Matth.* 27. 5.

To hope is to looke for Gods mercy

mercie, which is *Porta spei*; whence all good things come.

Faith in respect of our weakenesse bringeth feare, and in respect of Gods mercy bringeth hope.

Faith beleeveth the promise: hope looketh for it: for that may be beleeved, that is not hoped for, as hell.

Of Faith, hope, and Charity *Bernard* saith,

Fides	*inquit*	*repositа sunt bona.*
Spes		*mihi reservantur.*
Charitas		*curro ad illa.*

Feare commeth by the faith of the Law, and hope by the faith of the Gospell.

The use of Hope is twofold.

1, That wee rest in hope in this life.

2, That we rest not here, but looke for a better.

As our life is a sea, hope is compared to an Anchor, whereby

by we hold fast.

As it is a warrefare, our hope is a helmet to save our heads from hurt.

As the body liveth *spirando*, so the soule *sperando*: and if it come once *desperare*, then the partie is in a miserable case.

In hope three things are to be regarded.

1. Wee must take heed, that as we went out of our selves by feare, so wee doe not by hope returne to hope in our selves; but our hope must bee in God. *Psal.* 39.7. 1 *Pet.* 1.21.

2. It must bee of things to come; for hope that is seene is no hope, *Rom.* 8.24.

3. The things wee hope for must not be looked for with security, as if it were an easie matter to bee attained: But 1 *Cor.* 9. 27. wee must chasten our bodies and bring them in subiection.

In

In the nature of hope there are

1, Ioy, becauſe we hope for that which is good.

2, Griefe, becauſe the good wee hope for is delayed. Now becauſe *delatio boni habet rationem mali*, therefore our hope cannot be ſecure.

And the remedy of the delay is onely patience, as *Auguſtine* ſaith in *Pſalme* 3. 6. *Suſtine tu ipſum qui ſuſtinuit te; Si ſuſtinuit ille te dum corrigeres vitam malã, ſuſtine tu illum dum coronet vitam bonam.* And therefore hold faſt, *Heb.* 10.23.

Baſil compareth the Goſpell to a Net, and feare to bee the lead which maketh it ſinke, and keepeth it ſteddy: and hope the Corke which keepeth alwayes above; without the lead of feare it would bee carried hither and thither, and without the Corke of hope, it would ſinke downe.

For

For outward things, or Gods temporall gifts there is a desire lawfull, when God giveth lawfull meanes to come by them: but wee must take heed that we doe not *Male agendo quærere.*

The object of hope is *bonum* { *possibile,* / *arduum.*

That good we looke & hope for is to come, or else it were no hope; and not onely *futurum,* but *arduum,* hard to come by; possible, but hard.

And from these two come two extreames of hope, which are here forbidden, *Presumption,* and *Desperation.*

The first extream is, when we consider it to bee possible, but not hard, and so waxe idle and feare not, but fall to presumption. *Presumption.*

This presumption is.

1, When we presume of our selves, and our owne strength, whereas wee must know that there *Psal. 30.6.*

there is *gratia præveniens* before wee can do any good: and so also *gratia perficiens*, to continue in well doing, and to bring it to perfection. So that of our selves wee can doe nothing, *nisi gratia præveniat, & subsequatur.* *Psal. 23 6.*

2. When wee presume of others, and hope of helpe from them: whereas wee must know that if God will strike, no man can withstand him. *Fiduciam hominis cum Deo præstat solus Deus homo.* i. *Christus*, for hee is the onely Shield betweene us and Gods Axe. *Psal. 18. 13: 15.*

3. When wee presume upon God, not grounding our selves upon his Word, which begetteth faith, and faith begetteth hope. And this is a false hope to presume upon Gods mercie without repentance for our sinnes, or amendment of life.

Desperation. The second extreame is, when wee consider this *bonum*

num futurum to be hard, & not possible to bee attained; And this is, called *desperation.* And is

1, That which commeth of sensuallity; when this *bonum futurum* hath either no tast unto us, or it is not esteemed by us: this is *Epicurisme.* Let us eate and drinke, to morrow we shall dye.

2, That which commeth of too great sorrow, when we imagine that there is such a thing in the Creature, as exceedeth the power of the Creator; which was *Cains* errour. For Gods mercy is greater then our misery: it is above all

The fruit of hope is prayer.

Interpres mentis oratio espei operatio oratio; precibus, non passibus itur ad Deum. Therefore *ascendat oratio, ut descendat gratia.* Prayer.

By

By prayer is not onely meant open prayer, which is called the
Hoſ.14.3. Calves of the lippes, (which is not in this firſt Commandement) but the inward meditation of the heart, 1 *Cor.*14.5. *Eſa.* 38.14. *Rom.*8.26. the groaning of the ſpirit, and private prayer in private families.

Prayer is called *clavis diei*, and *ſera noctis*, the Key to open the day, and the barre to ſhut in the night.

It works miracles in all the Elements.

In the Ayre. *Elias* by prayer ſhut up the middle region that it could not raine, 1 *King.* 17.1.

In the fire, 2 *Kin.*1.10. Prayer brought fire from heaven to deſtroy the Captaines and their fifties.

In the earth, *Pſal.*106.17. at *Moſes* prayer the earth opened, and ſwallowed *Corah*, *Dathan*, and *Abiram*.

In

In the water. *Exod.* 14 16. the Red Sea was divided by prayer.

In the heavens. The Sunne ſtood ſtill; as wee read *Ioſhua* 10.12.

In earthly things. *Exod.* 17. 11. when *Moſes* held up his hand, *Iſrael prevailed.*

In death. *Eſa.* 38.5. *Ezekias* life lengthened.

With God himſelfe. *Exod.* 32. 10. when *Moſes* prayed, God as though hee ſuffered violence, bad him *Let me alone.*

Queſt. But how may I miſerable man be bold to pray to the eternall God?

Anſw. As one ſaith, *Non tua præſumptione, ſed divina permiſſione*: for God commandeth it *Pſal.* 50 15. And if wee pray we ſhall bee delivered out of trouble, *Pſal.* 91. 15. *Act.* 2. 21. but if we doe not, wee ſhall bee curſed, *Ierem.* 10. 25.

But if wee ioyne theſe two

places together, *Matth.* 7. 8. *Vnusquisque qui petit accipiet* And *Iohn* 17. 23. *Quacunque petieritis.* It will make us pray with great confidence: if *omnis omnia accipiet.*

Invocation is here commanded; wherein is.

1, A lifting up of our soule to God with confession of our sinnes, *Psal.* 25. 1.

2, A powring forth of our hearts to declare our desires, *Psal.* 142. 2.

Prayer is either
- 1. Petition for
  - our selves
    - *deprecatio.* Δέησις.
    - *precatio.* προσευχὴ
  - others, *intercessio.* ἔντευξις
- 2. Thankesgiuing εὐχαριστία.

Deprecation.

Deprecation must be as *Iam.* 5. 13 in time of affliction, or feare of evill; because *Remotio mali habet rationem boni*; and so commeth

commeth under hope, and ſo to be prayed for.

Deprecation is in three things.

1. *Vt malum avertatur, Dan.* 9. 16. to prevent an evill before it come.

2. *Vt malum auferatur.* To bee delivered out of it, *Pſalme* 25. 21.

3. *Vt minuatur.* That it may be no more then wee may be able to beare it, *Pſal.* 85. 4.

Wee muſt not ſay as commonly wee doe, I would I were out of the world: but as Chriſt prayed for his Diſciples, *Iohn* 17. 25. nor that hee would take them out of the world, but deliver them from evill. And ſo doing, we have Gods promiſe, not to bee tempted above our ſtrength, 1 *Corinth.* 10. 13. for either our ſtrength ſhall increaſe as the croſſe increaſeth, or elſe our trouble ſhall diminiſh.

Precation.

Precation is the desiring of something that is good: and this is very usuall in the Psalmes. It hath three degrees.

1. To give to them that want.

2. To stablish and confirme them that have.

3. To increase it in them that have little.

Here we must observe certain steps: first, pray for the Holy Ghost, and then for temporall things, *Secundum voluntatem eius:* and here *resignatio* is an excellent vertue: to submit and resigne all wee have, yea, even our selves into Gods hands, 2 Sam. 15. 25. *Here am I, let him do to me as seemeth good in his eyes.*

Quest. But doth *omnis omnia accipere?*

Answ. Surely many aske and receive not: and then seeing God hath commanded us to aske, and if we doe not aske he is offended with us; surely therfore the cause why we receive not, must bee in our selves, and in our asking.

So

So that in asking this we hold,

1. That it is not a demonstrative signe of grace and favour alwayes to have our prayers heard, and our requests granted. *Psal.* 78. 29. and that the devils sometimes have their requests.

2. We must know, that the denying of our requests is not a signe of reprobation; as we see in *Paul*, 2 *Cor.* 12. 8. and that God doth not deny us our iust requests, but deferre the granting of them, that wee might aske more earnestly, and esteeme them more highly; for *Desideria dilatione crescunt, & cito data vilescunt.* Or else God deferreth the granting of our requests to bestow a better thing upon us, as grace to *Paul.* Or if our requests bee not made aright, then they are like Childrens prayers, that will aske a knife to hurt them, as well as bread to feed them, and those things *non*

accipiendo accipimus.

Intercession.

Intercession is to pray for others: of this *Augustine* to *Ambrose*, *Frater si pro te solum oras, solus pro te oras; si pro omnibus oras, omnes pro te orat.* For the Church, *Psalm.* 122. 6. for governours, *Rom.* 15. 30. for our naturall brethren, 1 *Ioh.* 5. 16. for our enemies, *Mat.* 5. 44.

And these prayers are most effectuall, for *qui pro alijs orat, is pro se laborat*: for though it profit not them, it shall profit himselfe; his prayer shall bee turned into his owne bosome, *Psalme* 35. 13.

Thankesgiving.
Esa. 65. 24.
Mat. 7. 8.
Ps. 116. 12.

Thankesgiving is the last point of prayer: Gods glory is the chiefest end: and therefore whether we receive before wee aske, or when wee aske, it is reason we consider *Quid retribuam?*

The Heathen could say *gratus animus est meta benignitatis*: And it is the condition of the obliga-

obligation wherein God hath bound himſelfe by his promiſe to heare us, *Pſal.* 50.15. *thou ſhalt glorifie me*; ſo that if thou doeſt not glorifie him by thankſgiving, thou breakeſt the Covenant, and art an uſurper.

Thankſgiuing ſtandeth in foure things.

1. Confeſſion, that we have receiued it from heaven, and not from our ſelves; as *Auguſtine* ſaith; *ut is qui confitetur habere ſe quod non habet, eſt temerarius, ſic qui habere ſe negat quæ habet, ingratus, ideoq; utendum eſt nt datis, non ut innatis, ut alterius, non noſtri.*

2. Contentation, when wee reſt in the gifts of God, and are ſatisfied with that which wee have, *Pſal.* 16.6.

3. Annunciation, to tell it to others what God hath done for us, *Pſal.* 66.14. in the congregation, *Pſa.* 111.1. yea to all nations, *Pſal.* 56. yea to all poſte-

ritie, *Psal.*22.31. not to keepe close the graces of God.

4. Exhortation to others to doe the like, *psal.* 95. 1. and if there were no men, wee should call upon the creatures, *psal.* 148.

Thankes is never truely given to God, but there is a better thing received; as *Bernard* saith *Ascensus gratiarum est descensus gratiæ*: and grace failes when our thankes faile.

But to speake a little more concerning that question, *quare non omnis omnia accipit quæ petit?* for the matter of our petitions.

Right invocation must be

1. *Animata*, our hearts set upon it, therefore it is that *David* chargeth his soule to praise the Lord: our prayers must bee with understanding, or else they are without life, therefore saith *Paul, I will pray with the spirit and with the understanding also* 1 *Cor.*14.15.

2. Our

2. Our prayer must bee constant, not like the waves of the sea; but seeing prayer is *interpres spei*, and *abbreviariũ fidei*, therefore it must bee as an Anchor to take fast hold, not wavering or slipperie, *Iames* 1.6. *Psal.* 145. 18.

3. With humilitie, or else it is no prayer: a forme whereof we have, *Dan.*9.18.

4. We must not make absurd prayers, *orationes sine ratione*; namely, when we do *accedere pro pace, sive pro remissione peccatorũ, & ipsi peccata retinemus*, as *Tertullian* saith: how can we say to God, forgive me, and to our brother, pay me? Wee must give therefore if we will receive; and wee must forgive, if wee will have forgivenesse, *Prov.* 21,13. *Matth.*11.25.

5. We must not set dayes to God, wherein if we be not heard wee will leave prayer and God too: but wee must pray continu-

ally without fainting, 1 *Thes.* 5.17. *Luke* 18.1.

Meanes to prayer.

Prayer is the meanes of all other graces; therefore it hath no meanes, yet helpes it hath.

1. To consider our owne imperfections; to have as it were a table of our wants.

2. To consider Gods benefits, to have a regiſter of them.

3. Fasting, which is as it were the wings of Prayer. As *Augustine* saith, *Ieiunium orationis robur, oratio vis ieiunij.*

4. To desire other mens praiers to helpe us, as one saith, *si oratio tua fulmen sit, ascendat ad cœlũ sola & per se; si non, sit grando inter imbres*; that is, assume the prayers of the godly.

After the obtaining of that which wee pray for, followeth *Love:* & whereas we said before that to have a thing, was first to know it, and then to esteeme it; this

this esteeming doth properly appertaine to loue.

Loue is 1. *concupiscentie*, when wee loue to the end to receive some good thing of him whom wee love, called *amor mercenarius.*

2. *Benevolentiæ*, without respect of any good looked for, called *gratuitus.*

Others divide Love to be,

1, *Quoniam*, because hee hath heard our voice.

2, *Tametsi*, though hee kill us. *Iob.*

We may also distinguish loue as if we should be { meats. / said to love our { friends.

In the one we loue our owne good, *quod cupimus.*

In the other to doe them good *quibus benevolumus.*

The Apostle saith, 1 *Cor.* 15. 46. *That is not first which is spirituall, but that which is carnall.* Which *Augustine*, *Basil*, *Ambrose*, and *Bernard* referre to faith

faith, & love: shewing that *Cæsars* vertues were in greater accompt then *Catoes*; *Cæsars* being courtesie, affabilitie, clemency, liberalitie, &c. *Catoes*, constancy, faithfulnesse, iustice, &c. becauſe theſe reached not to the commodity of others, as the former did. That which is naturall will be firſt *concupiſcentia*, before it be *cupiditas*.

And becauſe *nemo repentè fit ſummus*, we muſt take this *amor mercenarius* as the inchoition and meane, whereby to attaine to the other, which is *gratuitus*.

Love is the greateſt } faith-
vertue, even above } hope.

1. In bredth, for faith and hope are within the bounds of mans perſon, but love is to God himſelfe, and from him to our friends, yea our enemies, *Beatus qui amat te, & amicos in te, & inimicos propter te*, ſaith *Auguſtine*.

2. In length, where the o-
ther

ther end with life, love is after this life, even in heaven.

And whereas faith and hope are in us, but not in God at all, Love is in God, yea, hee loved us first, as *Bernard* saith, *Nescio quid amore majus, deduxit Deum de cœlo, hominem invexit in cœlum Deum homini pacavit, hominem Deo reconciliavit.*

And then seeing *magnes amoris est amor*, and God hath loved us, first; great cause have wee to love God againe, who hath loved us.

1. *Prior*, *Iohn* 4. 19. *Durus est qui amorem non rependit.*

2. *Tantus*, as *Aug.* *non licet conari exprimere quantus.*

3. *Tantillos*, as small as could be; even before we were, *Rom.* 9. 11.

4. *Tales*, *Rom.* 5. 10. when we were enemies.

5. *Tantum*, as we may see in God.

1. The father, his *tantum*, *Ioh.* 3. 16.

3:16. *sic*, so greatly, that he spared not his owne Sonne.

2. The Sonne, his *tantum*, content to leave heaven and to come downe and suffer,

1. Ignominie, *Matth.*27.63.
2. Povertie, *Luk.*9.58.
3. Sicknesse, *Esay.*53.45.
4. Hatred, *Iohn* 5.18.
5. Death it selfe, *Ioh.*15.13.

And all for our sakes, for the love he bore us.

3. The holy Ghost, his *tantum*, to come and dwell with us when Christ left us, *Rom.*5.5.

So that we may say, *What could God doe more?*

6. *Gratis*, *Psal.* 16.2. hee can receive nothing of us but love; *nihil autem decentius quam ut amor amore compensetur.*

Now how much should wee love God againe?

Bernard answereth this question: *Quia feciſti me, ideo me tibi debeo; nunc autem cum renovaſti, quantum? Dicto me feciſti, ſed renovaſti*

renovasti multis dictis, factis, passis: And with the second making there came the gift of God himselfe. *Nisi dedisset se pro te, non reddidisset te tibi: Si me solum mihi reddidisset, potui me illi denuo; at cum se mihi, quid illi reddam?* Yet that which followeth is our comfort, *Etenim si non possim, quantum debeo, amare, ultra quod possum, si possim, velim; & si minus reddo, quia minor sum, quia tamen tota anima diligo, nihil deest.* And so this wee must labour to attaine unto, to love him with all our heart, and all our soule.

Our love to God may be examined by this, whether we bee *contenti lege Domini*, for *qui regem amat, legem amat*; and so it is with God and his Law.

The contrary to this is { *amor mundi.* / *amor sui.*

Meanes of love.

Amongst many, one meanes to

to make us love God is the consideration of the profit wee shall reape by it, hee hath given his Sonne for a price, his Spirit for a pledge, and he reserveth himselfe for a reward, *Dedit filium pretium pro nobis, spiritum sanctum testem, & seipsum pro nobis servat daturus coronam.*

Signes of Love are.

1. To thinke of God with a deepe thought, a long thought, and an often thought, *cogitatione profunda, continuata, crebra*, for *Matth. 6. 21. ubi thesaurus, ibi animus.*

2. To esteeme well of the pledges of Gods love, the Word and Sacraments.

3. *Vbi amor, ibi oculus*, as *Esaus* eye was on the pottage, *Gen. 25. 31.*

4. A griefe for Gods absence from us, *Psal. 120. 5.*

5. Not to thinke the time long that we serve him, as *Iacob* because

becauſe hee loved *Rachel*, thought ſeven yeares a ſhort time, *Gen.* 29. 30.

6. To be afraid to looſe him. *Quod cupis habere, times perdere: cuicumq; cupis conjungi, ab eo times ſeparari.*

7 To be grieved when wee thinke wee have loſt him, and feele not our former comfort.

8. To have a care to recover Gods love againe. *pſal.* 132. 4.

9. If wee can bee content to love God ſo much the more, if all men beſide our ſelues ſhould hate him, as *pſal.* 119. 127.

10. If neither water can quench it, nor fire conſume it, but we can forgoe all for it.

Now the two effects of love are { obedience. patience.

Of obedience *Gregory* ſaith, *probatio dilectionis eſt exhibitio operis*: Obedience then as the active, and Patience as the paſſive, doe both depend upon loue.

Loue

Love betweene equalls is called *Amicitia*, but where one partie is *superior*, *reverentia*, or rather *observantia*, the naturall act whereof is obedience.

And though Christ bee our friend and our brother, yet the Apostles call themselves his servants, and *Rom. 6. 16. Whom yee obey, his servants ye are.*

In the Lords prayer in the first petition, we desire to glorifie Gods name: and that is by the Kingdome of God comming, and that commeth by doing his will, which is obedience.

Nihil facit bonos vel malos mores, sed boni vel mali amores. Augustine.

The causes of all evill, and of the want of obedience are these, { *Amor malè inflammans.* / *Timor malè humilians.*

That our obedience may bee true, then must bee *idem velle*, and *idem nolle* betwixt God and us,

us, suffering all our actions, and all our wils to be ruled and directed by Gods will.

Though sacrifice be acceptable unto God, yet obedience is better then sacrifice.

1. In obedience *offertur propria voluntas*: that which is our owne, as it is dearer to us, so it is better accepted of God: but in sacrifice, wee offer strange flesh, and not our owne.

2. In obedience we offer up our selves a living sacrifice: in the other, dead flesh of slaine beasts.

3. In sacrifice the things may bee our owne, but in obedience we offer our selves: and *obedientia non potest plus dare quam dedit, dedit enim se.*

4. Obedience is *inge sacrificium*, a perpetuall mortifying of the Will, Reason and Members, &c. whereas sacrifices are consumed in an houre.

Obedience is a compound word

word of *ob* and *audio*: and the rule of compound is *in compositis & copulativis utrumque faciendum.*

Wee have great reaſon to heare him, becauſe hee heareth us: neither can we heare a better Counſellour. And if we heare not him, we ſhall heare a worſe: for *Oves qui non audiunt paſtorem, incidunt in Lupos*: They that will not follow the Shepherd to the paſtures, ſhal follow the Butcher to the ſhambles. And the next thing in obedience is to keepe that we heare.

The degrees of diſobedience are

1. *Negligentia ubique culpabilis*, Matth. 22. 12.

2. *Contemptus ubiq; damnabilis*, Luke 14. 18.

Signes of obedience:

1. If we obey in Gods Law, as well that point which the Princes Law doth not take hold

hold of, as that which it doth; as namely the third and fourth Commandements?

2. If in thoſe things wherein God ſeemeth to ſtrive with nature, we follow God, and prefer him before our parents, our brethren and kindred, as *Abram* did.

Patience.

The ſecond proper effect of love is *Patience*, 1 *Cor.* 13. 4. It is a fruit of love.

A Heathen man ſaid, *Nonamo quenquam, niſi offendam*: for ſo I ſhall know whether he love me or no by his forbearing of me. And *Auguſtine* ſaith, *Qui deſinit ſuſtinere, deſinit amare.*

Durum pati: for evill is the object to patience, ſo that patience is never *propter ſe, ſed propter magis bonum*: And this is the reaſon of *Chriſtianity*, that we ſuffer wrong, and forbeare a little pleaſure here on earth, that we may have greater ioy in heaven.

heaven. So that *ardor desiderio-rum facit tolerantiam malorum.*

We offend against Patience, when wee are ignorant of the original of affliction, and consider not the cause from whence it commeth, and so separate God from being the author thereof. And

1, If the affliction be within us, we take unto our selves *terrenas consolationes*, our pleasures and our friends, and so labour to drive it away.

2, If the affliction bee without; as *Non ex nostro humore, sed ex aliorum facto*, then we thinke wee have iniury, and so looke not to God that is the smiter, but unto man, that is but Gods rod.

Meanes to Patience:

1, To consider that wee suffer iustly, wee deserve it, *Luke* 23.41.

2, As it is iust, so it is of faith in

in regard of the promiſe, *Pſal.* 89. 33, & 34. that his mercy ſhal never be taken away.

3, To conſider, that continuall proſperity in temporall things is not alwayes a ſigne of Gods favour, but rather the contrary.

4, Seeing thou canſt not helpe it, make a vertue of neceſſitie, *Act.* 9. 5. it is hard kicking againſt the pricks: therefore doe it willingly, and ſuffer patiently.

And thus much of the firſt point, That wee muſt have a God.

There remaine yet two points.

1, *To have him for our God,* (which is) *Religion.*

2, *To have him alone,* (which is) *Sincerity.*

And out of the words (*Before mee*) *Integrity.*

And out of the Word (*ſhalt*) *perſeverance,*

Out

Religion. Our affection is evermore bent to some Religion: either an Idol, 1 *Corinth.*8.7. or the world,2 *Cor.*4.4. or our belly, *Phil.*3.19. or mony, *Ephes.*5.5. all these dishonor the true God. And therefore it is not enough to have a god, but we must have a true God.

In Religion there are three usuall errours.

1, When wee never seeke more; but in this I was borne, and in this will I dye; and so Religion findeth us, and not we it.

2. When we take unto our selves a Religion upon some offence, and stubbornesse to be revenged of some iniury.

3, When Religion is upon a sudden found out, and as it were stumbled upon without either ordinary study, or ordinary time.

Quest. But if a man be borne in time of true Religion, what need then

then any more search?

Answ. I say, yet he must *probare*, trie and examine it whether it bee true or no, which is proportionable to the seeking of it.

Wee must seeke it therefore, and that

1 Before all other things, *Matth.* 6.63. first of all; for it sanctifieth all other things; wee must seeke the Lord while he is neere, *Isa.* 55,6. lest while we are seeking other things, he be gone farther off.

2 With our whole heart, after a serious, and earnest, and hearty manner, *Deut.* 4,29. *Ier.* 29,13.

Having sought it, and found it, we must rest in it, 1 *Tim.* 6,3. and make it our girdle, *Ephes.* 2, 10.

Contrary to this resting in true religion are

1 Schisme in things indifferent.

2 Heresie in great matters.

3 Apostasy, denying and falling from all.

Meanes to true Religion.

1 Reading the Scriptures, *Act.* 8, 28. *Eunuch.*

2 Prayer, Almes, and fasting, *Acts* 10, 10. *Cornelius.*

3 To increase our small knowledge, *Acts* 18, 24. *Apollos.*

Signes of true Religion.

Augustine in his Booke *de Civitate Dei* mentioneth 4.

1 The antiquitie.

2 The purging of the soule.

3 The small beginning.

4 The examples of vertue.

Thus much of Religion.

Sincerity. Sincerity is to haue GOD alone for our God; commanded in those words, *Matth.* 4. 10. With all thy heart, with all thy soule, &c. expounding that word (*onely*) *Deut.* 6, 17. for he will not giue his glory to another.

Our

Our worship of God must be sincere;

1, In respect of the matter, that it be not corrupt, nor mingled with falsehood.

2, In respect of the qualitie or affection, that it be not lukewarme, halfe hot, halfe cold, *Reuel.* 3, 16. like to them, *Esay* 3, 16, and *Es.* 28, 16. to whom all things are alike. Double hearted, *Ierem.* 8, 8.

Now for Integritie. *Before mee.* *Integrity*

This Commandement is by this addition distinguished from the other three, that follow: the other concerning Gods outward worship, this his inward.

The Lord fashioned the eye, *Psal.* 94, 9. yea, he framed the spirit, *Zach.* 12. 1. and therefore seeth more then the eye or spirit; yea, more in us then we doe our selves: and therfore though *bonũ corã homine* be *bonum appa-*

vain, yet if it be *revera bonum*, it must needs bee *bonum coram Deo*.

God must have not onely the outward, but the inward man, the heart, the inward parts, *Psal.* 51, 6. and in this respect the Kingdome of heaven is said to be within us, *Luk.* 17, 21.

God requireth the heart, because from the heart commeth life, and all the faculties of soule and body; and without it all the parts are dead.

Iob 1, 2. *Integer* and *rectus* are ioyned together: so wee must have these two properties, wee must be *recti*, straight, not crooked; and *integri*, sound, not hollow, for so is a good work comely both within and without, *Exod.* 11, 25.

Meanes to integritie.

1 To set God before our eyes continually.

2 To thinke upon iudgement.

ment, and our accompt.

3 To consider that eye-service is nothing pleasing to God, *Ephes.6,6.*

4 To consider how Christ gave his heart-bloud for us. Therefore *Bernard* saith, *Iuste cor nostrum vendicat, qui suum pro nobis dedit.*

Signes of integrity.

1 If wee be not *conscij mali* to our selves, and so feare not what men can doe unto us, 1 *Corinth.* 4.3.

2 If wee continue our strength, and stedfast minde under the Crosse, as *Ezekia* did, 2 *King.*20,3.

3 If the hatred of sinne begin in our selves, *Rom.*7,24.

If wee can truely say the two last verses of the 139. Psalme, *Try me O God, and know my heart, prove mee, and know my thoughts, and consider if there bee any way of wickednesse in mee.* Or a milder tryall, *Psal.* 7.3. *If there bee any*

wickednesse in my hands. Or at least *Psalme* 4. 4. let us examine our owne hearts upon our beds.

Now for perseverance.

Perseverance. The answere to *Non habebis*, Thou shalt have no other gods, is not *non habeo*, I have no other, but *non habebo*, I will have no other.

These verbes of time, *fui*, *sum*, *ero*, may all worke in us a feare to see what wee have beene, what we are, and what we shall be: especially because we know not whether God will forsake us or not.

Perseverance is distinguished from patience in that the obiect of patience is *tristitia Crucis*, and the obiect of perseverance is *Tedium diuturnitatis*.

Here are condemned.

1, Those that persevere, and continue in an evill thing,

Est.

Esa. 5,11. *Prov.* 24,26.

2 Those that doe at once fall quite away, or if not, yet are wavering and unsteadfast, as *Pharaoh* was.

Meanes to perseverance.

1 As in patience: to prepare our selves against our enemies, *Iosh.* 1.

2 To set much by religion; for if we set litely by it, wee shall not continue.

3 To desire not to runne in vaine.

4 To consider the continuance of the reward, which shall last for ever.

Signes of perseverance:

1 *Non respicere, sed perspicere. Nunquam dicere, sufficit*: for *cum desinis esse melior, incipis esse deterior*: as they that row against the streame, if they hold still, are carried backward.

2 That which is *Rev.* 2, 19.

if our last fruit be more than our first, and if wee grow from strength to strength, *Psal.* 84.7. *Phil.* 1 9.

Thus much of the first Commandement.

THE SECOND Commandement.

IT teacheth the manner of Gods outward worship, and hath in it two things:

1 The precept it selfe.

2 The reason of the precept.

The precept prescribeth two things:

1 That for his honour in outward worship hee will have *modum à se prescriptum.*

2 Hee will have *reverentiam exhibitam* to that manner.

The generall thing here forbidden, is the not making of Images:

Images: but a further thing is set downe, *Col.* 2, 23. invented worship, for (*to make*) in this place signifieth to invent.

The generall thing here commanded, is that we should worship God after the order that he hath prescribed, *Heb.* 8, 5. *Exod.* 25. 40.

For as *Chrysostome* saith, *non est honor, sed dedecus, si vel contra vel præter mandatum fiat.*

This that is here commanded we expresse, as *Acts* 3, 22. by hearing of one Prophet, not adding or detracting any thing, *Deuter.* 12, 32. not altering any thing, *Ier.* 2, 11. nor leaving any thing undone, *Deut.* 5, 32.

Herein we have to consider, { 1 The Eternall substance. 2 The Ceremonie.

The Eternall substance standeth in foure things.

1 Preaching the Word which we see hath been alwaies

used, 1 *Pet.* 3, 19. before the Flood, *Noah*, *Act.* 15, 2. In *Moses* time, *Deut.* 33. 10. In the Prophets time, *Esay* 61. 1 *Nehem* 8, 4. *Luke* 4, 16. *Marke* 16, 21. 1 *Cor.* 1, 21.

2. Invocation, called the calves of our lips: which is,

1. Petition, *Gen* 4 26. *Genes.* 20 7. *Exod* 8 8. this was at the beginning of battell, *Numb.* 10, 35. *Rise up O Lord*, and at the ceasing of the battell, *Returne O Lord*, 1 *King.* 8. 22. *Salomons* Prayer, and *Luke* 11, 13. *Christs.*

2, Thanksgiving; commanded, *Deut.* 31, 19. *Gen.* 24, 27. practised: so also *Exod.* 15, 1. *Psal.* 95. 2. *Chron.* 7, 6. *Ezra* 3, 10. *Matth.* 26, 30. *Ephes.* 6, 18. *Col.* 3, 16.

3, Sacraments, *Gen.* 15, 2. *Exod.* 12. *Mat.* 28, 19. Baptisme, *Mat* 26 26. the Supper.

4, Discipline; commanded, *Mat.* 18, 18. *Iob.* 20, 22. executed,

Act.

Acts 5 4. by *Peter*, 1 *Cor.* 5, 3. by *Paul*. Rules for it, 1 *Tim.* 5.

Thus much of the Eternall substance.

For the Ceremony, we have foure rules,

1 That the Ceremonies bee not many, and those necessary, *Acts* 15. 20.

2 That the Ceremony be to edifie, not to pull downe that which the substance setteth up, 1 *Cor.* 14. 26. *Gal.* 2, 18. and this against praier in an unknowne tongue, 1 *Cor.* 14 4.

3 That it bee for order, 1 *Cor.* 14 20. and 32.

4 That it bee for decency, 1 *Cor.* 12, 13.

Meanes to performe this Commandement.

1 To keepe *volumen utriusq; fœderis, Iosh.* 1, 8. *legendo*, not the Legend and scholastical fancies, but to keepe the *depositum*, 1 *Tim.*

1 *Tim.*6, 20. without adding or detracting.

2 That wee keepe it without ſpot, 2 *Cor.* 2. 17. 1 *Tim.* 6. 14. for one ſpot will marre all, 1 *Cor.* 5, 6. wee muſt take heed that *Vriahs* altar creepe not neere the Lords altar, 2 *Kings* 16, 14.

Signes hereof are,

When wee ſay or prove nothing in matter of Religion but in this manner,

1 As the Prophets did, *Dictum Iehovæ*, the Word of the Lord.

2 As Chriſt, *Matth.* 22, 32. by a Syllogiſme.

3 As the Apoſtle, 1 *Cor.* 11 23. that which we have received from the Lord.

Now whereas to *non facies*, it might bee ſaid, *non facio, ſed factum reperio*; it is therfore added, *Thou ſhalt not bow downe to them* by whomſoever they be made, *Thou ſhalt not worſhip them.*

The

The Romanists leaving the originall of the Hebrew, betake themselves to the Greeke translation.

They professe προσκυνεῖν, but not λατρεύειν, because say they, *Matth.*4,10. μόνῳ is not joyned wᵗʰ προσκυνεῖν, but wᵗʰ λατρεύειν, so that we may προσκυνεῖν to Saints.

Objection of the Papists.

But wee say to this, that the Devill required no more of our Saviour Christ, but προσκυνεῖν, and therefore unlesse wee make προσκυνεῖν proper to God, *Christs* answer will not serve nor be sufficient.

Answ.

As for their distinction of δουλία and λατρεία though it hath beene long in the Schooles, yet in none of the Fathers, but *Augustine*, of whom though hee were a Reverend man, wee may say (as hee saith of himselfe) hee had no great knowledge in Greeke or Hebrew.

But to distinguish them aright indeed, δοῦλος is a servant of our

our owne, and λάτρης is a hired ſervant, and ſo came *Latro* a hired ſouldier of λάτρον *merces*, and by the abuſe of their calling, came to that odious name, as it is now uſed.

And the 70. Interpreters uſed it here, becauſe the Iſraelites ſhould not be hired for money, to dreſſe and adorne the Images of the heathen, as it was their uſe at that time.

Obiect. But now the learneder ſort ſeeing this diſtinction faile them, have found out another ſhift, *non colere, & adorare imagines, ſed Chriſtum & ſanctos per imagines.*

Anſw. And this was the very allegation of the heathen, *non idola ſed numen aliquod cui Idolum edificatur*: *Lactantius de Orig. erroris cap. 2. Non ſimulacra ſed Martem & Venerem per ſimulachra*, ſaith *Chryſoſt. hom. 18. in Epiſt. ad Eph.*

And indeed it was plainly the error of the Iſraelites, they would not worſhip the calfe, for they

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did not thinke it to be God, but by the calfe they would worship God, the calfe being used as a representation of God.

Object.

And here the Romans fly to a third shift, which is, that the ignorant people must have something to help them to remember God.

Answ.

But if the people must be put in minde of what shall it be?

1. Not of the deitie, for they themselves are wearie of that, and *Hosius* saith, *cap.* 66. *in decal:* such images crept in, *dormientibus pastoribus.*

2. Not of *Christ* as God, for his attributes are infinite: and that were but to divide *Christ*, seeing his deitie cannot be painted, and so they fall into that *Anathema*, 1. *Ephes. Councel.*

3. Not of *Christ* as man, and now glorified; for as *Euseb.* saith to *Constantia*: his glorie is now greater then it was upon the mount, when the disciples could not look upon him. 4. Not

4 Not as hee was man in the flesh for that were to teach lies, *Abac.* 2.18. and it teacheth us to forget his passions which cannot be painted.

And if they will remember Saints by them, wee see to them is denied *προσκυνεῖν*, *Rev.* 22, 9. and as *Augustine* saith well, *Si audirent angelos, discerent ab illis, non adorare angelos*: and wee see *Coloss.* 2.8. worshipping of Angels condemned.

Now let us see how wee ought to behave our selves in Gods worship.

1 As this Commandement is for Gods outward worship, so if it be in our hearts, wee must bring it forth: *bono debetur manifestatio*; wee must not put our candle under a bushell: *bonum lucis non est ponendum sub modo tenebrarum.*

2 *In copulatinis utrumq; faciendum*, and 1 *Cor.* 6,20. body and spirit:

ſpirit: and the Devill knowing that God will bee glorified in both, requireth of our Saviour the one, namely the bowing downe of the body, *Matth.* 4.9. becauſe hee knew, if GOD had not both, hee would have neither of both.

3 In the Sanctuary, that is, in times and places of religious exerciſes *obſerva utrumque pedem*; have a care of thy loweſt members, much more of our eyes, eares, and hearts.

This outward worſhip of God is in { *Signo.* / *Facto.*

The ſignes of outward worſhip are two.

1 To empty our ſelves, and *deponere magnificentiam*, *Iob* 19.6. to take our Crownes, or our glorie, the beſt things that wee have, and to caſt it at his feete, *Revel* 4,10. 2 *Sam.* 6, 22. *nuditio capitis* 1 *Cor.* 11. 4. for *pilio donari* was a ſigne of honour, and

and peculiar to freemen.

2 *Humiliari*, to make our selves neare the ground, to bow downe: that which the Devill desired of Christ; and is a signe of Gods worship, 1 *King.* 19, 18. *Esa.* 2, 9. the contrary is plagued.

The fact it selfe of worshipping hath two things:

1 To be at command, *Mat.* 8, 2. to come, and to come willingly; for that *Nescio vos*, which Christ shall pronounce in his Iudgement, is either to them which never come to his house, and so he knowes them not: or they come of ill will & to heare of him, but know him not: wee must come *maturè*, and *quotidiè*, *Prov.* 18, 17. wait at his doore, *verse* 34.

2 To doe his will, *Mat.* 8, 9. *Luc.* 17, 8. and to doe it first of all, as *Abrahams* servant, *Gen* 24, 33. would not eate till hee had done his masters businesse.

To apply these things to the point

point of Gods outward worship; prayer, preaching, sacraments & discipline; wee must have the forme of our behaviour in them from our fathers the faithfull, 1 *Sam.* 10. 1 *Pet.* 3. 6. they never came together without bowing downe, neither ever departed without externall signes of reverence.

For their comming together 2 *Chron.* 6, 12. it was with kneeling downe to the ground.

For their departure, 2 *Chron.* 29, 29. they bowed themselves and worshiped.

The first thing then in all these 4 parts of Gods worship, praier, preaching, sacraments, & discipline, is, that there bee a reverent behaviour *in accessu & recessu.*

The second thing is for our presence at them.

1. In Praier seeing it commeth of humilitie and hope, we must have outward signes like and answerable to these two.

1. For

1. For humility: there must be in our prayer *depositio magnificentiæ*, 1 *Corinth.* 11, 4. with uncovered heads, *Gen.* 18, 2. kneeling downe as *Abram* did. And *Genes.* 24, 26. his servant, *Exod.* 12, 27. the people, 1 *King.* 8 54. the Prophets, *Luke* 22, 41. *Christ*, *Acts* 9, 40. *Peter*, *Ephes.* 3, 14. *Paul*, *Acts* 20, 36. the whole Church, *Acts* 21, 5. the Elders.

But the word in Hebrew for kneeling, signifieth *service*: and service may bee also standing: as *Gehezi* stood before *Elisha*, and *Samuel* stood and ministred before the Lord. So *Gen.* 18, 22. *Gen.* 19, 27. *Gen.* 24, 13. *Exod.* 33, 10. *Numb.* 23, 18. *Psalme* 135, 2. 2 *Chron.* 23, 13. these are for publike prayers.

In private prayer a man may if hee bee so affected, prostrate himselfe before the Lord, as did *Moses* and *Aaron*, *Numb.* 20 6. *Deut.* 9, 18. *Matth.* 26, 39.

2 For

2 For hope: in our prayer the ſign therof is *oculus elevatus*; eies lift up, and hands ſtretched out, *Pſalme* 131, 1. *Io.* 11, 41. and *Io.* 17, 1. *Exod.* 17, 11. *Pſalm.* 88, 9. 1 *Tim.* 2, 8. *Oculus elevatus expectat, manus extenſa petit.* Sitting at prayer is not warranted: *Balaam* willed *Balak* to ſtand by his burne offering, *Numb.* 23, 15. and being ſet, hee bid him riſe, *Verſe* 18.

This is the behaviour that is to bee uſed in petition: But in deprecation our eyes may bee caſt downe with the Publicane, *Luk.* 15, 13.

II. In preaching, or hearing the Word, it is lawfull to ſit, *Ezek.* 33, 31. *Mark.* 3, 32. *Luke* 5, 17. and *Luke* 10, 39. *Act.* 20, 9. It is lawfull alſo to ſtand, *Nehem.* 8, 5.

III. For the Sacraments, the forme of them ſheweth what our behaviour ought to bee in them.

IV. For

.IIII, For discipline it is plain. The Iudge sitteth, and the accused standeth before him.

Here are forbidden the contrarie to the former; as to bee proud, and not humble: slacke and not diligent in Gods service, either in comming or obeying. Of such people *Chrysostome* speaketh, *Ludus vocat & venis, jubet, & facis: tuba Dei vocat, & non venis, jubet & non facis.* Thou maist judge by the Centurions servant, whose servant thou art: even his that saith, *go* and thou goest. *Mat.* 8.9.

But to come more especially to the point of Gods Liturgie or publike service; we must observe therin these five points.

1. Vnitie: as we may see by that 1 *Cor.* 11.33. Tarrie one for another: and *Mat.* 22.12. he that was not uniforme was punished. And *Psalme* 122. I will rejoyce when they said we will goe to

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the house of the Lord, *Act.* 2, 1. they met with one accord: *Act.* 4, 24. with one accord they prayed, *Act.* 8, 6. so they heard: and *Psalme* 34. *David* exhorteth them to sing so.

2 Wee must not slumber nor sleepe at it, for wee must serve him with feare, and sleepe is without feare. *Iacob* fearing his brother *Esau*, slept not all night: of this wee have an example, *Acts* 20 7. *Paul* Preached, and the people heard till midnight; of which *Chrysostome* saith, *Media nocte vigilant, ut eos condemnent qui media die dormiunt.*

And surely the actions of a natural man being eating, drinking, and sleeping, sleepe is by the same reason condemned, that the other two are, 1 *Cor.* 11, 22. namely because wee have houses to sleepe in.

So 1 *Thes.* 5, 7. *Watch, for they that sleepe, sleepe in the night:* But we may say, *They that sleepe, sleepe*

in

in the day. And ſo where the place of ſleeping ſhould be our houſes, and the time of ſleeping ſhould be the night; wee in the day time ſleepe at Church: and wee know not whether GOD will in that ſleepe utterly forſake us. We ſee *Matth.* 26,40. when our Saviour had commanded his Diſciples to watch, and they ſlept, ſome of them afterward departed from him, and ſome forſware him.

The two Diſciples going to *Emaus*, had *Cor ardens* when Chriſt talked with them, *Luke* 24,32. and that cannot bee *ſub oculegravi.*

3 Our hearts muſt be preſēt, or elſe our outward watching will not ſerve the turne: If we have *Cor fatui*, a fooles heart, *Eccleſ.* 7,6. it will be in the houſe of mirth where ſport is: but a wiſe heart will ſeeke for knowledge, *Prov.* 15,14. the fooles eye is in all quarters; wandring here and there

there, *Prov.* 17,24. but the wiſe faſten their eyes as they did, *Luk.* 4,20. it is nothing to heare, unleſſe we be attentive, *Luke* 8,18. as *Lydia*, *Acts* 16,14. with a wiſe eare, *Prov.* 18,15.

4 Wee muſt not talke during the time of Gods ſervice; it is a ſigne of reverence to bee ſilent: As if one ſhould turne from us to ſpeake with another, while we tell him a meſſage, we would thinke hee little regarded us, *Zeph.* 1,7. *Be ſtill at the preſence of the Lord*, who ſpeaketh by his meſſenger. And therefore in the primitive Church, the firſt word was σιγᾶ λάος and ſo *Paul* beckoned with his hand to this purpoſe, *Acts* 13,16.

5 Depart not from it till it be ended, *Exod.* 33.11. *Tit.* 2,9. For as we pray that God ſhould heare us, *Pſal.* 30,10, and *Pſal.* 38,21. *Goe not farre from mi.* So wee ſhould take heed wee goe not from him: for that

dreadfull sentence, *Depart from mee, Matth.* 25, 41. shall be a punishment to those that goe from him here.

Preaching is a speaking of GOD to us, and prayer is our speaking to God: and the Law is equall, *Psalm.* 107, 11. as wee deale with God, so God should deale with us: and if wee complaine, Lord, why hast thou forsaken us? the Lord may answer us againe, *Serve mi, quare dereliquistime?*

In the primitive Church it was excommunication to goe out till the end; from the first word σιγᾶ λαός, till the last word λαὸ ἄφεσις, as appeareth in the fourth Councell of *Carthage*.

Quest. But may we not be absent for any cause?

Answ. *Answ.* Yes.

1 If wee be sicke, and so cannot come.

2 If wee offer a sacrifice our selves, we may bee from another

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others may feare, 1 *Timoth.* 5, 10.

2, Because men doe commonly inflict punishment upon them that worship God: therefore God to meete with them, because feare of mens punishments should not keepe us from worshipping of him, threatneth a punishment if wee worship him not.

Quest. Where it is said here that God is a iealous God, hence ariseth this question.

Answ. Whether there falleth the affection of a man into God or no? Ανθρωποπαθεία.

We answere, No: But both here and where it is said, God repented him, and such like, it is onely meant, that God will doe as men doe, which have the like affections of jealousie and repentance, &c.

Before the punishment there is a censure of the sinne, and it standeth in two things.

1, It

mans sacrifice: for it is best to be the principall agent in Gods service.

3, The necessarie visitation of the sick may stay us; for *Mat.* 9, 13. *I will have mercie and not sacrifice.*

Thus much for the precept.

Now the reason of the precept, which is *pœna & præmium*; punishment to the offenders, and reward to them that keepe the Commandement.

Why is this Commandement the first with punishment, as the fifth the first with promise? *Quest.*

1, Because the punishment must be proportionable to the fault, *Deut.* 25, 2. and the sinne against the first Commandement is hidden, and therefore left to God; as the knowledge of it, so the punishment: But this is visible, and therefore this punishment is set downe that *Answ.*

1, It is called iniquitie or perversnesse.

2, That those offend herein are said to hate God: for if the case stand betwixt ours and Gods for his worship; if we preferre not him, and his will before our owne, wee hate the Lord.

The punishment it selfe is called a visitation, and the grievousnesse of it we measure

1, *By* the greatnesse of it, being in our children, which are as our selves, *Luke* 9, 38. *Luke* 8. 42: 2: *Samuel* 18, 33. and a principall part of our selves, even *the seed*, as though now there were nothing left in us but the chaffe.

2, *By* the continuance of it the whole memorie of man; a generation; nay more, three or foure generations.

But if the punishment be upon our Children: may one man be iustly punished for ano-

ther mans offence?

Answ. That which seemeth to stand against it is *Deut.* 24,16. *The fathers shall not be put to death for the children, nor the children for the fathers, Ezek.* 18,2. *&* 20. *Galat.* 6,5. 1 *Corinth.* 3, 10. *Ierem.* 31, 29.

To these the Schoolemen answer, as to that *Es.*38, 1. *Thou shalt die and not live*; that is, (say they) not meaning, *Quid futurũ est, sed quid ex dispositione nostra futurum esset*: so here God speaketh not (say they) *quid faciet, sed quid ex dispositione meriti nostri faceret*: but this would breed a neglect of the Commandement.

More fully therefore to answer it: There are three kinds of punishment.

1, *Satisfaction*: and this must needs be iust one for another: as Christ satisfied for us, and as in suretishp.

2, *Medicine*: And in this also

so it is iust; the head being sicke the arme may be let bloud; and for the preservation of a better member, we may put in ieopardie a worse. So to deliver the father from eternall punishment the son may suffer temporall.

3 *Correction*, the covenant of blessing being made with us and our seed; if wee breake the covenant, our seed may also iustly be punished. As we read, *Cantic.* 2. 15. the Church findeth a nest of little foxes which have not yet destroyed any vineyard, nor worryed any Lambes; yet take us the little foxes saith the Church; for if they grow up, they will doe both.

And so because there is a poysonous nature in the Cockatrice egges, wee may tread them under our feet.

The use hereof is double.

1 To breed mutuall care in

fathers and children, 2 *Sam.* 12, 15, 15.

2 To acknowledge our corruption, *Deut.* 26, 5. and with *David*, *Psal.* 106, 6. to confesse, *We have sinned with our Fathers.*

Thus much of the punishment.

The Reward is *Mercie*, and *that to thousands*, whereas the punishment was onely to foure generations. Not that his mercie is greater then his Iustice, but that hee is more delighted in the one, then the other.

This mercy is *to them that love him*, the tryall of this love is *the keeping of his Commandements.* And the keeping of this way, the way of Gods Commandements, is the keeping of our owne soules.

And thus much of the second Commandement.

THE

THE THIRD Commandement.

THe obiect of this Commandement is the name of God. The thing commanded is praise; and this praise must be to his name. We must publish the name of the Lord, and give glorie to God, *Deut.* 32. 3.

The glorie of God must be inwardly, the scope that wee must ayme at; and outwardly the matter of our speeches and actions.

This Commandement hath { a Precept. / a Penaltie.

The precept in these words, *Thou shalt not take the name of the Lord thy God in vaine.*

The precept hath in it three things.

1, *The name of God*: The name is that whereby we know

a man or a thing, and whereby wee are knowne; and by the name we distinguish a thing frō all other things, so whatsoever God is knowne by, is meant by his name in this place.

2, *Take*. The Hebrew word for this hath two uses.

1, *In glorioſis*, to beare up, or lift up, as to lift up a ſtandard, *Exod.* 17. 15. as ſervants doe their maſters badges on their ſhoulders.

2. *In neceſſarijs*, to lift up a burden.

The firſt of theſe uſes is for thoſe that take Gods name upon them, thoſe that are called by his name, as we are called Chriſtians by Chriſts name, *Acts* 11, 26.

The ſecond uſe is for them that ſweare, for that is a burden, and a heavy thing.

3. *In vaine*. For the underſtanding whereof wee muſt note in every action.

1. The

1 The end.

2 The agent.

3 The worke.

1 For the end: Wee know that is in vaine which hath no end: and therefore wee must looke *Cui bono*: to what good end our words or actions may tend.

And our ends must be,

1 Gods glory, or else God will accompt of us as *David* did of *Nabal*, 1 *Sam.* 25,21. all is in vaine hee hath done for us; and all we doe is in vaine.

2 Our owne salvation.

3 The edifying of our brethren.

2 For the agent: in him his heart must be considered, which is the principall agent; or if that be not stedfast, all is but chaffe, fit to be blowne about with every blast, and so light and vaine, yea vanity it selfe, toiled to and fro, *Prov.* 21,6.

3 For the worke, that must needs

needs bee vaine, when it is not to ſome good end or purpoſe.

Now for the taking of GODS Name in oath.

An Oath is { *Ius jurandum aſſertorium de facto.* / *Ius jurandum promiſſorium de futuro.*

And theſe muſt bee *ſub Deo teſte*, which is called *conteſtatio*, *Iudg.* 8, 19. and *ſub Deo vindice*, called *execratio*: *ſic faciat mihi Dominus*: *So and ſo God doe unto mee.*

Now when a man hath thus ſworne, it is in the Greeke called ὅρκος a hedge that hee hath ſet about himſelfe, which hee may not breake through, becauſe hee is bound *perſiſtere in dicto, & præſtare pollicita.*

And becauſe that the Hebrew word שָׁבַע, which ſignifieth (to ſweare) ſignifieth alſo to ſatisfie: he to whom wee doe ſweare, muſt bee therewithall con-

contented; as *juro* is interpreted *pro jure habeo*, as ſure as the *jus* it ſelfe, and ſo the controverſie ended.

But how maketh this oath for Gods glory? *Queſt.*

1 *Quod confirmatur, per certius confirmatur*, then this is Gods glory, that his Name ſhould bee accompted more certaine then all things elſe whatſoever. *Anſw.*

2 It ſheweth a great faith in us.

1 In the *Conteſtation* wee ſhew that wee beleeve, that God will bring every thing to light, 1 *Cor.* 4, 5.

2 In the *Execration* wee ſhew that wee beleeve the power of God to bring iudgements upon us, *Rom.* 12, 19.

The *Anabaptiſts* obiect, that we muſt not ſweare at all; grounding upon that ſpeech of our Saviour Chriſt, *Matth.* 5, 34. *Sweare not at all.* *Object.*

But wee muſt interpret this ſpeech *Anſw.*

ſpeech after the ſcope of the place, which was to confute the doctrine of the Phariſees, who taught, that a man might ſweare and forſweare, ſo hee tooke not Gods name. And our Saviour forbiddeth them, ſo, to ſweare at all; and teacheth us, when wee doe ſweare, that we muſt ſweare onely by his name.

1 We muſt not leave out his name, & ſweare by other things, *Amos* 8. 14.

2 Wee muſt not adde any thing to it; as *vivit Dominus & Moloch.*

It appeareth then, that we may ſweare; and that in ſwearing wee muſt take the name of God.

Now that wee may not take his name in vaine wee muſt ſweare, *Ierem.* 4, 2. in { *Truth*, *Iuſtice*, *Iudgement*

1 *Truth*, commanded, *Levit.* 19, 12 we muſt not ſweare falſly to perjure our ſelves.

1 In

1, In aſſertion either { *in cognito*, when we know. / *in dubio*, when we know not.

2, In promiſſion when { *aut non ſtatuimus præſtare.* / *aut non præſtamus.*

2, *Iuſtice*: and that requireth that wee ſhould ſweare onely *in honeſtis & poſſibilibus*: for that which is *inhoneſtum, non eſt ius*: and *impoſſibile non eſt omnino iurandum.* And if we have ſworne unjuſtly, we muſt take heed that we ſinne not in performing, as we have done in promiſing: but *in malis promiſſis conſcinde filum.*

3, *Iudgement*: and that requireth three things at our hands.

1, That wee take an oath reverently, not raſhly, *Eccleſ.* 5. 1.

2, To take it as a holy thing and therefore not to make it common.

3, Wee

3, We must accompt it a matter spirituall; and not to say, *Iuravi lingua, mentem iniuratam gero*: for God will take that sense that the words carry. *Deus sic accipit ut ille qui dat:*

The meanes to keepe our selves from rash swearing, are these foure.

1, As *Augustine* saith, *Cave facilitatem, nam facilitas affert consuetudinem, & consuetudo blasphemiam.*

2. Leave those imperfect oathes *per fidem, &c.* which is as much to say, as *obligo fidem meam Deo*: which being Gods gift may be taken from us.

3, By ridding our selves of impatiency and vainglory: For in an angrie mans mouth nothing is so readie as an oath: and in a vainglory we thinke it a braverie, and a magnificent thing to sweare, *Ideo leviter existimamus iurare, quia leve existimamus*

mamus juramentum: & ideo leve existimamus, quia leves summus estimatores.

4 Consider that no precept hath beene more visibly punished.

Besides oathes, we must also take heed how we take the name of God in Vowes.

A Vow differeth from an oath thus:

An oath is necessary between man and man.

A Vow is voluntary between God and man: and this Vow is whē by the particular cōsideration of Gods graces in us, wee bind our selves either secretly in heart, or openly in word before others, to yeeld unto him any dutie, which of necessity wee are bound unto. R 7

To vow were an easie matter, if that were all: But wee must *reddere* as well as *vovere*: for *non reddere est devovere*, to for-

forsweare, yea to bring a curse upon our selves: so that we must have a full purpose to performe: but with our purpose, and in all our vowes wee must have these conditions.

1 That hee that promiseth, be *sui juris*, and free; neither *servus*, nor *puer*.

2 That the thing vowed bee in his power.

3 That it bee lawfull to bee performed.

4 That it be no frivolous matter, but worthy to be vowed unto the Lord.

Thus much of this Precept.

The penalty followeth: *The Lord will not hold him guiltlesse that taketh his name in vaine.*

The reason of this penalty is,

1 Because many men to spare themselves, or to save their credit, will take GOD'S name in vaine: the Lord telleth them, that which they thought

to

to be safe for them, shall turne to their destruction: it shall draw downe Gods curse upon them.

2, The lawes of the land punish the abusing of mens names: but we have none that take order for the name of God, that that bee not taken in vaine; and therefore God himself will look unto it, and take order for it.

For the punishment of the breach of this Commandement look *Zach.* 5.4. the curse of God upon the false swearer, and upon his house, *Levit.* 24, 14. the blasphemer shall be stoned. And for execration, *Numb.* 5, 27. according to the wish so shall it come to passe, if the partie bee guiltie. And 1 *Sam.* 2, 30. God will honour them that honour him, but they that despise him shall be despised.

Thus much of the third Commandement.

THE

The fourth Commandement.

BEcause *publicorum cura est minor*, therefore God hath set downe this Commandement in very particular manner. The principal parts of it are two

1, A precept, *Remember that thou keepe holy, &c.*

2, A reason of the precept, *For in six dayes, &c.*

Sabbath: This word betokeneth a day of rest, signifying a worke to go before.

Sanctifie, or *keep holy*: this word is twice in this Cõmandement:

1, Attributed to man.

2, To God in the end of the commandement.

Now for such words as are attributed both to God, & man, we have this rule; that they are attributed to God, *sub modo destinãdi*, & to mã, *sub modo applicãdi*.

So Christ took water, bread, and wine; and he tooke them to destinate thẽ to a holy use; & we take water, bread, and wine, to apply them to that use wher-

unto they were destinated; the water in Baptism & the bread & wine in the Supper of the Lord.

God sanctified the Sabbath by resting from his workes he had made; and destinating it to bee kept holy by us: we must sanctifie it by our rest, and keeping it holy: by our obedience.

1, In our iudgement, by a reverend esteeming of it, not as a day appointed by man.

2, In our use: set downe *Es.* 38.13. not following our owne will, nor doing our own works.

But is not the Sabbath a ceremony, & so abrogated by Christ? *Quest.*

Doe as *Christ* did in the cause of divorce, look whether it were so from the beginning; now the beginning of the Sabbath was in Paradise before there was any sin, & so before there needed any Savior, & so before there was any ceremony or figure of a Savior. *Answ.*

And if they say it prefigured the rest that we shall have from our sins in Christ; We *Obiect.*

Answ. Wee grant it, and therefore the day is changed, but yet no Ceremony proved.

I, From the Law:

1, By the Distinction betweene the Law and a Ceremonie, *Deuter.* 4. 13, 14. the law came immediately from God: the ceremonies were instituted by *Moses.*

2, It were not wise to set a Ceremonie in the midst of morall precepts; there bee many amongst the Prophets, that cannot distinguish.

3, This is a principle: that the Decalogue is the law of nature revived, and the Law of nature is the image of God: now in God there can bee no Ceremonie, but all must bee eternall: and so in this image which is the Law of nature; and so in the Decalogue, whereas a Ceremony is, τὸ δ' εἰς καιρὸν μόνον.

II. From the Gospell, *Ephes.* 2. 4. all ceremonies were ended in

in Christ: but so was not the Sabbath: for *Matth.* 24, 20. *Christ* biddeth them pray that their visitation bee not on the Sabbath day: so that there must needs be a Sabbath after *Christs* death.

III, Those which were ceremonies were abrogated, & not changed: but those which were not ceremonies were changed: as the Ministery, from the *Levites* to bee chosen throughout the world: the seates changed: So here, the day changed from the day of the *Iewes*, to the Lords day, *Rev.* 1, 10.

There is in this Commandement a taking order for the *worke*, and for the *persons*.

First, for the worke. There is,

1 A double permission,

1 *Sixe dayes thou shalt labour.*

2 *In them doe all thy worke.*

2 A double oppoſition.

1 *The Sabbath is the Lords.*

2 *In it doe no worke.*

Out of theſe two permiſſions, and oppoſitions wee have two under-reaſons of this Commandement.

1 Becauſe wee our ſelves by the right of Creation are the Lords; we could not have been angry if hee had given us but one day or no day for our ſelves: but ſeeing he hath given us ſixe dayes, he is as liberall to us as he was to *Adam*, giving him all the Trees in the Garden but one: ſo to us all dayes in the weeke but one. And as the Devill there ſaid, May yee not eate of every tree? So hee ſaith to us, may ye not work upō every day? But by this great liberalitie of God, we learne to make the devill a better anſwer then was there given him; and to ſay with *Ioſeph, Gen.* 39,9. *How ſhould we deceive him in this one*, ſeeing a-

th

the reſt are ours by his goodneſſe.

2, *But the ſeventh day is the Sabbath of the Lord.* This is the ſecond under reaſon.

If God had permitted us this day, we might alſo have wrought in it: but ſeeing he hath not allowed it us, we cannot without ſtealth breake into it.

Thus much of the worke.

Now ſecondly for the perſons.

1, *Thou.*

2, *Thy Children.*

3, *Thy Servants.*

4, *Thy Cattle.*

5, *The Stranger that is within thy Gates*; i. Within thy Iuriſdiction or Protection.

The maine reaſon of the Commandement is, *For in ſixe dayes the Lord made heaven and earth, and reſted the ſeventh day.*

It is a rule, that *Ratio immutabilis facit preceptum immutabile:*

bile: and this reaſon of the Commandement can never be taken away, and therefore the Commandement it ſelfe muſt ſtill continue.

The reaſon is *ab exemplo*: a fit reaſon to move all, *Iohn* 13.15. *I have given you an example*: and 1 *Cor.* 11.1. *Follow me as I follow Chriſt*.

Auguſtine findeth no reaſon why God ſhould bee ſixe dayes in making the world, ſeeing he could have made it with a word: but that we ſhould be in a muſe when wee thinke of it: and ſhould thinke on his works in that order that he made them; as *David* did *Pſalme*: 104.

The Sabbath is *ſanctum otium*, a returning reſt from the works of the weeke day: but yet with this Canon, *Ab eo quod nec antea fieri poterat, nec poſtea poterit, non ita eſt avertendum*.

Wee muſt ſo give reſt both to our bodies and ſoules upon this day,

day, that nothing trouble us: remembring that which is, *Pſal.* 46. 10. *Vacate & videte.* Of which all that ever wrote ſay as the Philoſopher ſaid; *Poſtulandum ſeceſſum ut melius intendamus:* and therefore not onely worldly cares, but even the workes of our calling are forbidden at this day, that ſo our whole bodie may bee at commandement to ſerve God: not that the workes of our calling are evill, but becauſe they will not ſuffer us wholly to be occupied in Gods ſervice; and *toto hoc die vacandum Domino.*

Such is the perverſneſſe of our nature, when God ſaith labour, we reſt; when he ſaith reſt, wee labour: yea, wee will make it a policie to finde labour upon that day which he hath denyed us to labour in. And therefore *For this reſt wee have ſixe Commandements.*

1, Exod. 16. 6. *Ceaſe from gathering*

thering *Manna for this day.* It is *Mercatura animæ*; wherein are better things then *Manna* to bee gathered, *Iohn* 6. 58. 1 *Pet.* 2. 3.

2. *Nehem.* 13. 15. If it bee brought us we muſt not buy it: here Fayres and Markets are forbidden on this day.

3. *Ier.* 17. 22. no burdens or carriage on this day, except wee will have God to give us ſuch a burden as the *Iewes* had of the captivitie.

4. No not in harveſt time, when it is moſt likely to be tolerable, *Eccleſ.* 34. 11.

5. No iournying on this day; a daily abuſe amongſt us, *Exod.* 16. 29. *Tarry every man in his place.*

6. *Eccleſ.* 31. 15. Not ſo much as to build Gods houſe, though there were great uſe, yea, and great haſt of it, that it ſhould be builded.

And

And here arise certaine questions.

Whether wee must observe the Sabbath as the Iewes did? not to kindle any fire, nor to dresse any meat on that day. *Quæst. 1.*

Wee say no: for this was but ceremoniall and belonged onely to them. For it is a rule, that every morall duty may be performed of all men: but they under the North Pole cannot bee without fire one day: and they under the Equinoctiall cannot keepe their meat for heat: and therefore this cannot take place amongst them: and so not generall to all, nor perpetuall to bee observed for ever. *Answ.*

Whether all these rests are absolutely to be holden or not? *Quæst. 2.*

We answer, No: for our rest must bee a sanctification: and that rest may be without sanctification is amongst us most manifest. And that there is sanctification without rest wee prove *Answ.*

thus; ſanctification is in the meanes or practice.

And where reſt is not ioyned with theſe two, wee muſt leave it. For, ſeeing reſt is deſtinate to ſanctification, it is a rule in Logicke, that *Tantum deſtinati ſumendum eſt, quantum ad finem prodeſt*; as in medicine; and therefore, where reſt leaveth theſe two, we muſt leave reſt.

For the meanes, that they may bee without reſt, our Saviour ſheweth, *Matth.* 12. 12. againſt the *Iewes*, which alwayes urged the outward reſt onely: and teacheth them, that wee muſt not ſo reſt, but that wee may doe well upon the Sabbath day. And the Miniſters greateſt day of labour is the Sabbath day, *Quando eſt in opere cultus Dei.* So wee reade of a Sabbath dayes iourney, *Act.* 1. 12. So that for the meanes to Sanctification we may leave reſt upon the Sabbath day.

For

For the practice much more: for the meanes are lesse acceptable to God then the practice. *Matth.* 12.6. The worke of mercy is preferred before sacrifice, which is but the meanes of sanctifying the Sabbath: and so the meanes must give place to sanctification. As if there should be a fire in the time of the sermon, or such like, it is a deed of mercy to leave the meanes and helpe to quench the fire. For God will be glorified in the preservation of his creatures: yea the very least things may not be lost, *Iohn* 6.12. much lesse the life of any thing. As wee see *Matth.* 12.13. for mans life. *Luk.* 13.5. for beasts: and *Matth.* 12 11. for other perill.

But this necessitie must bee present, not imminent: For *in præsenti necessitate quisque Magistratus est, & quisque personam Dei habet, ut potius occidat quam occidatur.*

But if the danger be not present but imminent; as if one should tell him there is waite laid for him: he must then goe to the Magistrate.

We must also marke here and take heed, because God seeth the heart, that wee bee sure, that we could not doe it before, nor can doe it after: for wee must not draw necessitie upon our selves.

But if we rest, is that enough? bene vestiri & nil agere.

Surely, no: For as bodily labour profiteth little, so bodily rest profiteth as little. And to keepe the Sabbath on that Idle manner, is but *Sabbatum bovum & asinorum.*

Besides these idle Sabbath keepers there are two other sorts which are neither idle, not well occupied on the Sabbath.

1, Those that *Augustine* speaketh of, 6. *de Icondis, qui vacant nugis, spectaculis, theatris, choreis:* and

and *hom.* 25. *venatores*: and *Leo Serm.* 3. *de quadrag.* addeth *vacantes chartis, rationibus & commessationibus.* This *Augustine* calleth *Sabbatum aurei vituli.*

2. That are drunken, and surfeit on the Sabbath day; for seeing the works of our calling are not lawfull on that day, much lesse these, or any the like sinfull actions: for this were a double offence, both against other commandements and this; & therefore may well bee called *Sabbatum Satanæ.*

The right Sabbath is, *Esa.* 58. 3. *Delitia Iehovæ*, to leave our owne wills, and to follow his; and that both publikely and privately.

Publikely, for the whole Citie: that God may be praised in the great congregation, and that in the assembly all men might be knowne by one band of obedience, *Ioan* 13. 15. and that the Common-wealths

might have ὁμοψυχίαν, as the heathen had ὁμοσπλαν.

Privately for every particular man, that it may be *Mercatum animæ* to him; to lighten his understanding, and to reforme his will.

But how is the Sabbath sanctified?

God sanctified it, *Gen.* 2.3. that is, he separated it from others to be kept holy, *Zach.* 7.3. making that applicate unto us, which in God is destinate.

Our sanctification of the Sabbath standeth in { Prayer. The use of the Word. Thankesgiving.

Prayer is to be used,

I. Before the sanctification of the Sabbath; either

1. Privately, *Psalm.* 111.1. *Mark.* 6.46.

2. Publikely, *Acts* 6.13. 1 *Cor.* 6.

II. After the sanctification of the Sabbath, *Numb.* 6.24.

Luke

Luke 8. for unleſſe hee continue his Spirit which hee hath given vs, the enemy will prevaile againſt us.

The uſe of the Word, *Deut.* 4 10. which is

1, To reade it, or heare it read privately, before we come to the publike aſſembly, that ſo wee may the better apprehend it, and gather more fruit by it, when we are publikely taught: as the *Iewes* had their κατανόησιν.

2. To heare it publikely; both the Law *Act.* 15.2. *Act.* 7. and the Goſpell, 1 *Theſ.* 5.27.

3, After wee have heard it, to ſearch the Scriptures, and to examine that which hath beene delivered.

4, To ponder in our hearts that we have heard ſpoken, *Luke* 9.2. *Pſal.* 97.

5, To conferre of it betweene our ſelves, and with others alſo.

And

And this conference may be

1, Betweene the teacher and the hearer: ſo was the uſe of the *Iewes*, that the eight day, which was the laſt of the Sabbath, the Doctors ſate, and all the people came, and were reſolved of their doubts: and thereupon it was that *Chriſt* did appoſe them, not as a teacher, (as ſome thinke) but as a learner, *Luk.* 2. 42. *Luke* 10. 2. *Act.* 3. 7.

2, Betweene hearers: and that either between equals, *Gal.* 2. 2. 2 *King.* 2. 11. *Luke* 24. 17. *Mal.* 3. 16. teaching one another, becauſe that doth ſome much good, which doth nothing move other ſome: or elſe betweene Superiours, and Inferiors, as the maſter & the ſervãt.

The giving of thankes is alſo a duty of the Sabbath, *Pſa.* 8 12. there is a generall uſe of them: and there is alſo a particular uſe, *Pſal.* 9. 8. *Pſal.* 5. 18.

Alſo beſides theſe three, the Sa-

Sacraments and Diſcipline are for the Sabbath day, but not for every Sabbath.

And though reſt bee commanded on the Sabbath, and working forbidden: yet as before wee ſhewed, thoſe good workes which tend to the practice of holineſſe are to be done on the Sabbath day, and are alſo a part of our ſanctification of the Sabbath: namely workes of mercy, outward, and inward.

I, Outward, or in bodily things, *Matth.* 25.53. to feed the hungry, refreſh the thirſty, receive ſtrangers, clothe the naked, viſit the ſicke, and thoſe that are in priſon: as laſtly, to bury the dead as *Auguſt.* ſaith, *Ne pateat miſeria.*

To them that ſay, they know not who needeth.

We anſwer, *Occurrere eſt ſuccurrere.* And it is neceſſary they ſhould give: For as *Auguſtine* ſaith, *Petit ſuum panculum*

um temporarium, da, & recipies magnum æternum.

Object. To them that say they have little.

Answ. We answer: God doth not *respicere quantum*, but *ex quanto*. But in our giving wee must take heed, that we doe not take away an other dayes, to give on this day, for that were to give *majorem partem Diabolo.*

II, Inward, or in spirituall things. Of which *Augustine* saith, *Principalior est interna charitas, quia parti principaliori medetur.* And this inward mercie is of seven sorts.

1, To teach the ignorant, *Psa.* 51.13. *Dan.* 12.

2, To advertise the doubtfull, *Prov.* 27.9.

3. To exhort the slacke, 2. *Cor.* 13.11.

4, To forgive, *Matth.* 6.14. *Qui dat, non recipit, nisi remittit: qui remittit, recipit, etiamsi non dat.*

5. To

5. To forbeare, 1 *Theſ.* 5. 4. *Gal.* 2. 2.

6. To pray one for another, *Iam.* 5. 6. *Luke* 23. 34.

7, To recõcile others, *Mat.* 5. 9.

Now beſides this Sabbath, there is alſo included by the rule of *Homogenea* another Sabbath, *Levit.* 16. 27. *The*

Day of Faſt.

For as *Auguſtine* ſaith: Before the fall there needed but one glorifying of God, namely by giving of thanks: But ſince the fall by reaſon of our great backſliding, God muſt alſo be glorified *Sacrificio tribulati ſpiritus*, for the mortifying of our fleſh.

Neither is this a matter Ceremoniall: for *Chriſt* ſaith, *Luk.* 5. 35. that wee ſhall faſt after his taking away: And wee ſee the ſame accordingly practiſed by the whole Church, *Act.* 13. 3. by *Paul*, 2 *Cor.* 11. 27.

This Sabbath of *Faſt* is either publike or private.

Publike,

Publique, to which the silver trumpe must be blown, *Ioel* 2. 15.

Private, that none know of it, *Matth.* 16. 5.

The reasons of publike Fast.

I. For turning away some evill either *culpæ*, or *pœnæ*.

Both these { ours. } first
are either { others. } *pœnæ*.

1. Our owne, when Gods arrowes are upon us, *Iosh.* 7. 6. *Iudg.* 20. 26. 1 *Sam.* 16. *Ioel* 2. 14. or when they hang over our heads, *Hest.* 4. 3.

2, Others, as *Zach.* 7. 5.

For *malum culpæ*, seeing wee have al offended God, we should all feare his iudgements to come upon us, *Ezra* 9. 11.

II. For the procuring of some good, *Act.* 13. 27. *Act.* 14. 23. and for all these causes, publique fast is necessarie, and not to bee neglected as wee regard Gods iudgements.

Private

Private Faſt likewiſe is,

1 *Ob malum pœnæ*
- for our ſelves,
  - under his hand, 2 *Sam.*12.16.
  - neare his hand, 1 *King.*21.21.
- for others, *Pſal.*35.13.

2. *Ob malum culpæ, id eſt, propter languorem boni*, for without faſting ſome temptation cannot be avoided, *Matth.*17.2.

And as the publike Faſt, ſo alſo the private Faſt is not onely for turning away of evill, but for procuring ſome good,

1, Generally, *Act.*10.13.

2, Particularly, *Mat.*4. *Act.*14.

Now as of the other Sabbath, ſo alſo of this, there are two parts,
- Outward abſtinence.
- Inward ſorrow.

In the inward Faſt is required, that it be wholly all the day. *Levit.*23.32. *Ezra*2.6. and *Ioel* 1.3. is required wakefulnes, and *Exod.*23.4. *Nehem.*1.6. to lay off

off our good apparel, and put on more vile clothes. And lastly, that there be a separation from all labour that is used on other dayes then the Sabbath. And, *Quod ventri subtrahitur, illud pauperi detur.*

Neither will outward abstinence serve the turne, without inward sorrow, *Esay* 58.3. and herein is, first an indignation against our selves, which is an affection mixt with feare, that we have undergone the danger of so great a punishment, and secondly sorrow, that wee have offended so good a God.

And to these must be added, a desire of amendment, and a promise to take a more strict order hereafter in our serving of God then we have done.

For indeed, both these Sabbaths are spirituall, as wee may see by that *Esay* 58.3. wee must cease from our owne workes, yea from our owne thoughts, if we

we will rightly ſanctifie them.

Meanes to ſanctifie the Sabbath.

1. A place of ſanctification, *Levit.* 19,30. and 26,2. we muſt reverence his ſanctuarie: *Pſal.* 132.5. And for this place of Gods worſhip, the Apoſtles tooke order, that it ſhould not bee too pompous, neither yet too homely, but that it bee decent, with that εὐσχημοσύνη, which though it bee not the more weighty point of the Law, yet is not to be neglected.

1, Perſons fit for all actions excellent; ſuch as are able to doe more then read and ſpeake, *Lev.* 21, 6. For *Prov.* 19. 18. *Where there is no viſion, the people periſh.* So wee ſee in the Scriptures, what alteration, and deſtruction hath beene, for the rarity and want of Prophecy, *Iudg.* 17, 7. 1 *Sam* 14. 2 *Chron.* 15,3. 2 *King.* 17. 16. ſo that *Moſes* wiſhed *Num.* 11,29. that all might prophecie

prophecie, and *Paul*, 1 *Cor.* 14. 5. and wee ſee by experience, that our enemies would invade us in ſuch places, where the people are leaſt taught in the word of God.

3. Maintenance of the places of Gods worſhip, and not onely ſo, but of ſchooles alſo.

So *Moſes* was brought up in all manner of learning, *Act.* 7. 22. And to this end *Ioſh.* 15. 15. there was a city like our Vniverſities, *Kiriath Sepher* a city of letters, or a city of books, and *Act.* 19. 9. *Paul* diſputed in the ſchoole of one *Tyrannus*.

4. Maintenance of the perſon, *Nehem.* 10. 37. the tithes to the *Levites*, 1. *Cor.* 9. 14. they that preach the Goſpell muſt live by the Goſpell. All that labour muſt have ſomething for their labour; and much more then they that miniſter unto us ſpirituall things, muſt bee made partakers of our temporall things.

And

And that they muſt not have leſſe then the tenth part may be thus proved.

1, By the connecting of their miniſterie to the Prieſthood of *Melchiſedek*, *Levit.* 27. 32. *the tenth part holy to the Lord.*

2. In regard that which *Iacob* promiſed was morall; namely, that he would give the tenth of all to God.

3. The reaſon of it was not peculiar to the *Iewes*, but continueth ſtill to us, and therefore the reaſon remaining, the thing it ſelfe alſo ſtill continueth.

Thus much of the fourth Commandement; And ſo of the firſt Table.

THE

THE SECOND Table:

THe ſumme of the firſt Table was, *Love the Lord thy God with all thy heart, &c. Mat.* 22.37. The ſumme of the ſecond Table, *Love thy neighbour as thy ſelfe.* And they are well ioyned together, and this latter dependeth well upon the former, *ut rivus iuſtitiæ ducatur è fonte pietatis.*

Neither doth it derogate any thing from the love of God, but rather increaſeth it. For if wee love our friend, we will love his childe, and ſo 1 *Ioh.*4.21. *Let him that loveth God, love his brother alſo*; for if we love not him whom we ſee, how ſhall we love God whom we never ſee? And if wee love man which oftentimes doth us hurt, how ſhould we

we chooſe but love God, who is alwaies doing us good?

In this ſecond Table are generally three things.

1, The thing commanded, *Love.*

2, The obiect of Love, *Our Neighbor.*

3, The manner of it. *As our ſelves.*

Love is either *Amor*, which extendeth it ſelfe to all Gods creatures, with a deſire that they may remaine in that courſe that God hath ſet them. Or it is *benevolentia*, which is in reaſonable things onely; but raſh and may be with error. Or elſe *dilectio* which is with conſideration, and without error. And this is the love here commanded, for as *Auguſtin* ſaith, *Verus amator, debet eſſe verus æſtimator.* If wee love our brother we muſt

1, Rejoyce at his welfare, *Rom.* 12. 15. not bee envious to hinder others from the partaki-

king of our good; which was the fault of the servant that hid his talent, *Matth.* 25.26. or if we have not the Talent, wee must not envie others that have it; which was the Devills fault, and the cause of the first temptation.

2, Doe no man hurt, *Lev.* 19.

3, If any man doe us hurt, recompence him with good, *Rom.* 12,14. *Matth.* 5.44.

4, Succour the hungry and needy, *Pro.* 22.22. *Matth.* 5.44.

If we have this worlds goods, which are defined to bee those which we may depart withall, *salvo statu nostro.*

5, Wee must pray for him, *Rom.* 12.14. *Matth.* 7.24. for to pray for our neighbours is *radius charitatis.*

6. We must performe the duties of our calling toward our neighbour, as if he be a Lawyer, he must give good counsell, and so of the rest, *Luk.* 6.27,28,29.

Thus

Thus much of the thing commanded, Love.

The obiect of our Love must be our *Neighbour.*

The Pharisees tooke this word straitly for their friends onely, *Matth.* 5,43. but Christ, *Luke* 10,37. sheweth that *Misericordia non loci differentia facit proximum.*

And if he be a neighbour that sheweth mercy: and *proximus* is *proximo proximius*, then hee must be also a neighbour that standeth in need of mercy, though he be our enemy.

And the Law confirmeth the same, *Deut.* 22,1. *If thy brothers Oxe goe astray, thou shalt bring him againe to thy brother*, and *Exodus* 23,4. *If thou meet thine enemies Oxe going astray, thou shalt bring him to him againe*: the selfe same law for brother and enemy.

The obiect of our love is said

to bee our *neighbour*, or our *brother*, we may use both words.

1 If he be our brother, there is *identitas originis*: we are all of one bloud: and wee see even in beasts identity causeth love, as those of a kinde will love one another: and so children like their owne faces in a glasse.

2 If he bee *proximus*, why then in regard of use love him: for one neighbour shall have use of another, and stand in need of him, and *Society* should be *amoris magnes*.

Now in this love to our neighbour, wee must consider two things:

1 Take heed we take not the sinne of our neighbour, for our neighbour. For *omnis peccator, quatenus est peccator, est odio habendus: omnis homo, quatenus est homo, est diligendus: Sic homines diligamus, ut non diligamus errores: ob id quod facti sunt, non ob id quod fecerunt.*

2, For degrees, whether *alius alio propinquior.*

It is certain, there are degrees; for to omit our duties to our parents, is worſe, then to omit the ſame duties to a ſtranger.

Now where there is a greater dutie, there muſt be a greater affection, and ſo greater love; And the order of our love muſt be thus,

1, To God, for he is that *bonum*, by the participation whereof all other are *bona*; and to which all other give place, as in policie to *bonum publicum.*

2, Our own ſoules, for we are *unitas* with our ſelves, and cannot be but united with our brethren.

3, The ſoules of our brethren before our owne bodies: for any mans ſoule may directly bee partaker of the univerſall good which is in God, but ſo can no mans bodie, but by participation with the ſoule, and

therefore the ſoule is to be preferred.

4, Our owne bodies before other mens.

5, The bodies of our neighbours. And among them, firſt to them that have need. And of thoſe, firſt to the houſhold of faith, *Gal.* 6. 13. and of them firſt to our Countreymen, *Pſal* 122.8. of theſe, firſt them which are *noſtri*, our friends, and acquaintance, 1 *Tim.* 4, 6. of them, firſt to our owne, and namely, them of our houſhold, 1 *Tim.* 5. 8. and our kinred: and firſt the wife, *Gen.* 2. 24. 2 *Sam.* 1. 8.

Thus much of the obiect, our Neighbour.

The manner of our Love, *As our ſelves. Non quantum, ſed ſicut.* Not ſo much as thy ſelfe, but after the ſame manner.

Wherein are foure things:

1, The end *propter quod amas tertium*, that muſt be, *quia Deum amas:*

amas: ideóq; omnia quæ sunt Dei, ob hanc causam dilige fratrẽ, quia Deum amat, quia Dei est.

2, The meanes to this end, *ad quod teipsum amas*, thy love to thy selfe should bee, chiefly in respect of thy soule, so chiefly love the soule of thy neighbour: and therfore as *Augustine* saith, *aut ama me quia sum Dei, aut ut sum Dei*, and so wee must not *consentire eius voluntati in malo.*

3, Not for the use of him, or because we hope to have a good turne of him, but *gratuito*, freely.

4, After the order, and in the degree before spoken of: namely, after God, and after thine owne soule: and first his soule; and then thine owne bodie, and then his bodie.

And thus our love must be *ex fonte pietatis*, { *iustus.* *verus.* *ordinatus.*

THE FIFTH Commandement.

IT hath two parts,

1, The precept, *Honour thy father, &c.*

2, The reason, *that thy dayes, &c.*

The precept containeth the duties of { Inferiours, to honour. / Superiours, to bee father and mother.

As *Chrysostome* saith, they must first be fathers, before they bee honoured as fathers.

Thy father: The hebrew word is אבך which is, hee that hath a care or desire to do good, so that, hee is a father by whom others are in any better estate, for as naturall fathers are *Causa existendi*, so others are *causa bene existendi.*

Honour. The word כבד signifieth

nifieth *aggravare*, so that wee must adde an excellencie unto them; wee must *addere pretium*, and *addere pondus* and by translation *honorem*, make it a matter of weight to honour them, and seeing they beare the person of God, they must not be set light by.

Wee see 1 *Timothy* 2. 2. 3. 4. the Apostle goeth thus to work: God would have all men saved, that they might bee saved, hee would have them live in godlinesse and honestie: that they might so doe, hee would have them taught the knowledge of God: and that they might intend this, hee would have them lead a peaceable and a quiet life: peaceable in regard of outward invasions, and quiet in regard of inward tumults and troubles.

Now if the naturall father and naturall mother could have performed this, they needed no

other, but *Genes.* 10, 8. there comes one *Nimrod*, with a company of hounds at his taile, (that metaphor it pleaseth the holy Ghost to use) and hee takes upon him to be a hunter, that is, a chaser of men, to disturbe and trouble them: and after that God first allowed, and after instituted, that there should be government, both for resisting of outward foes, and for quieting of inward strifes, and to comfort and cherish good men, that love to live quietly, to come to knowledge.

Honour thy father, and thy mother.

First of the duties in generall.

The duty standeth aswell in the action, as in the manner of the action; and neither are to be omitted.

There are some duties which are *officia reciproca*, mutuall duties betweene the inferiour and supe-

ſuperiour, due by either of them to the other of them.

1, Love, but in a higher degree then that which is due to every one, the name of it is στοργη, which is a naturall affection, either aſcending or deſcending, and that either properly, or by analogie, *Phil.* 2, 20. as a ſonne to the father.

2, To wiſh well to him whom we love and becauſe *Chriſtianum votum eſt oratio*, therefore to this wiſhing well, we may adde praier for them.

The particular duties from inferiours to ſuperiours.

I. The firſt is *Honour*; and that { Inward. / Outward.

1. Inward honour is that *honeſta opinio*, that good opinion and reputation that one man hath of another; wherein wee witneſſe a certaine excellencie to be in him whom we doe thus honour.

The contrarie hereof was in *Corah* and his companie, *Numb.* 16, 3. this was his *Theſis*, The Lord is among us all, wee are all alike holy to the Lord: and therfore *Moſes* and *Aaron* ſhould bee no more excellent then the reſt of the people.

2, Outward honour, what it is, and after what ſort it is to be exhibited, is better knowne and determined, by the manner of the countrey, then otherwiſe; becauſe all are not alike, everie countrey hath not the ſame faſhion: for our ſelves, we may reduce it to theſe heads:

1, To riſe up, when that perſon of excellency is in preſence, which either by nature, or by analogie and proportion, is our father, *Iob* 19. 8. and 1 *Kings* 2, 19.

2, To uncover the head in token of our reverence of him, 1 *Cor.* 11, 4.

3, To bow the knee, *Gen.* 41, 43.

4. To

4 To stand as *Exod.* 18. 13. *Moses* sate because he was Iudge and all the day long the people stood, and 2 *King.* 5. 25. *Gehezi* stood before *Elizeus*, as our servants stand before us.

5 To bee silent when our betters speake, and to give eare unto them, *Iob* 29. 9. 10.

6 When wee are by necessary occasion to speake, to use words of submission, as *Sara* called her husband *Lord* or *Sir*, *Genesis* 31. 35. and *Iosephs* brethren not knowing it was their brother, *Thy servant our Father is in good health*, *Gen.* 43. 28. and *Rahel* to *Laban* her father, *Let not my Lord be grieved that I can not rise.*

The last duty of outward honor, is in the Scriptures comprehended under the name of service, *Luk.* 17. 8. or waiting upon. It comprehendeth all such duties as are used by servants to their Masters.

II. After *Honour*, followeth *Feare*, which doth properly belong to the ſuperiour, in regard of his power: And it is an awe or reverent feare, or a ſtanding in awe of them, *Leviticus* 19.3. *Yee ſhall feare every man his father, and his mother.* And *Epheſians* 6. 5. *We muſt with feare and trembling ſerve our Maſters according to the fleſh.* and much more Kings, becauſe *Proverbs* 16. 14. their anger is as the meſſengers of death.

III. The next thing due unto them in regard of their government is *Obedience*, expreſſed 1 *Tim.* 6. 1. by being under the yoke; that is, when they will us to doe this or that, we muſt put our neckes under the yoke of their commandement, *Prov.* 23. 22. *Obey thy father*, and ſo *Eph.* 6 1. as *Iſaack obeyed Abram his father Gen.* 22. 9. *Iacob obeyed Laban his Maſter, Gen.* 31. 6. the people promiſe to obey *Ioſhua, Ioſh.* 1. 16.

Wicked

Wicked therefore was the Doctrine of the *Phariſees*, *Mar.* 7. 11. 12. That a man ſhould give to the treaſure, and ſo bee freed from honouring his Father.

For this cauſe it is that we pay tribute and cuſtome, to ſhew that weare not onely ready our ſelves, but our goods alſo are at commandement.

Now the manner of our obedience is this,

1 It muſt bee in ſimplicitie and ſingleneſſe of heart, with a good Conſcience, *Col.* 3. 22.

2 It muſt bee *alacriter*, with cheerefulneſſe.

3 Wee muſt doe it continually, at all times, and in all caſes lawfull, not contrary to GODS Commandements.

And becauſe we are not given to this by nature; therefore ſixe reaſons are given to move and induce us to performe this obedience.

1 The

1 The very placing of the Commandement may move us much, in that God hath put it before our goods, yea before our life; to ſhew that obedience to governement ought to bee dearer to us then our good, yea, then our lives.

2 The names of Father and Mother, which God hath given to Governours, which are names of nature, full of love, and the more apt to move obedience.

3 The promiſe of long life, a thing no leſſe amiable: for death is a thing repugnant to nature.

4 It is a good thing, 1 *Tim.* 2.3. it is to God acceptable; yea, it is that which God is ſpecially delighted with, δἰάρεσον, *Coloſ.* 3.20. and they that are thus obedient, they are καλὸς, ἀποδεκτοι, δἰάρεσοι.

5 It is not onely good, but δίκαιον, *Epheſ.* 6.1. *It is right.* We

cannot forbeare it without iniury: and therefore *Chriſt* ſaith, *Matth.* 22,21. *Giue unto Cæſar that which is Cæſars:* it is his owne, and therefore if you keep it back, you doe him wrong, and iniuſtice.

6, It ſtandeth us in hand ſo to doe: and the reaſon is, *Hebr.* 13,17. *They watch over our ſouls,* So that where honour is detracted, there care of preſervation is diminiſhed; and by reaſon hereof the power, wickedneſſe, and impudency of naughty men is increaſed, and wee the more troubled.

Now the duties of Superiours in generall.

The neatneſſe of the two ſignifications of the word (כבד) which ſignifieth both heavines and honour: and in the Greek (τιμὴ) honour, and a loſſe in Latine (*onero*) and (*honoro*) ſheweth that this honour goeth not with-

without a charge & a burden: and that it is required of them, that they ſhould be that which they would be honoured for.

1, They muſt know that their office is δία τὸν κύριον: and that they bee Gods Miniſters, 1 *Pet.* 2,13. *Rom.* 13,4. They are Gods Vicegerents: their iudgement is his, and not their owne, 2 *Chro.* 19,7.

2, To make their places yet more weightie: *Pſalme* 78. 71. and 2 *Cor.* 12.14. The Children are not for the Fathers, but the Fathers for the Children. *David* was taken from the ſheepfold to be a King: but why? *Ad paſcendum Iſrael*, to feed *Iſrael.*

And after the ſame manner it is betweene thoſe that are Fathers, and Children by nature. God in the beginning ſaw the want and defect that was in children; and therefore ordained a duty to bee ſhewed unto them,

them, before they are able to give honour; & then afterwards for a recompence, the Children are to give honour to their Parents, that have helped them when they could not help themselves.

And as GOD ordained the Children to bee thus holpen, and their wants to bee supplyed by their parents: so must those that are in authority nourish and cherish those that are under them, as their owne flesh, as *Moses, Numbers* 11.12. carried the people in his bosome, as a Nurse.

3 Seeing God hath made them fathers and mothers, and those that are under them children, and consequently hath made a difference of high and low, they must take heed, that they doe not peruert this difference, and make them equall; or set those before, whom GOD hath set behind.

We

Wee ſee the order that the Prophet *Nathan* uſed to King *David*, 1 *King.* 1. 26. *Me thy ſervant, and Zadok the Prieſt and Benaiah the ſonne of Iehoiada, and thy ſervant Salomon*: hee commeth laſt, though hee were the Kings ſonne, and the Prophet *Nathan* knew well enough in what order to place him.

The contrary to this was the fault of *Eli*. 1 *Sam.* 2. 29. whereas *Elies* ſonnes ſhould have honoured him, hee honoureth them and intreateth them, as an inferiour ſhould doe his ſuperiour, *I heare evill of you, I pray doe thus no more*: and it is ſaid there, that GOD would make their ſeed abjects, becauſe they gave away the honour from themſelves.

4 And this order is thus eſtabliſhed by GOD, and muſt by men be retained, ſo it muſt alſo be practiſed, and not bee a bare and naked reſemblance, or dumbe

dumbe idoll, but not to uſe; for 1 *Theſ.*4,11. the ſuperiour muſt ſee that ſuch as are under him fall to worke: and if any breake order, then *Rom.*13.4. hee hath not authoritie in vaine, but *propter vindictam malorum.* But for thoſe that do well, he muſt incourage them, *Well done good ſervant and faithfull, Mat.*25.23.

Now for the manner of their government.

1. For himſelfe. *David, Pſal.* 101.2. ſpeaking how hee will governe, beginneth with this, *He will walke uprightly himſelfe,* and ſo be an example before his people. *Gregory* maketh the right uſe of power to be, *Vt homo ſit potens in ſeipſo, adverſus ſeipſum, pro ſeipſo:* that is, he ſhould be of power in himſelfe againſt the rebellious affections of his owne nature, that ſo he may doe himſelfe good, and bring himſelfe to goodneſſe.

2. To-

2, Toward others that are under him, *Levit.* 25, 43. Hee must not deale cruelly, but use moderation: not in proud manner, to use contumelious words, and tyrannous deeds, but as all Christians, *Eph.* 4. 31. so especially those in high place must be farre from anger, bitternesse, crying out, and railing, and such like. He must not bee *tanquam Leo in vi sua*: for so *Zeph.* 3. 3. A naughty governour is described to be like a roaring Lion.

Their dutie is further set downe at large, *Psalm.* 8. 2. from the second verse to the end of the *Psalme.*

Quest. 1. Whether inferiours owe any honour to superiours that are evill and wicked?

Answ. Yes, they doe: for the wickednesse of a man cannot take away the force of Gods Commandement, nor make void Gods Ordinance: no more then mans

mans unbeliefe can frustrate Gods promise, as we reade *Rom.* 3.3.

Though they be froward, we must submit our selves, 1 *Pet.* 2. 18. As when *Sarah* dealt roughly with *Hagar*, yet the Angell willeth her to returne backe to her Mistris, and to submit her selfe unto her.

And as in the familie, so in the common-wealth. We know *Saul* dealt verie roughly with *David*, and yet still he acknowledged subiection unto him, so that he would doe him no violence, when opportunitie was offered him in the cave.

And not onely being froward, but though they bee wicked, yet obedience and honour is to be done unto them: For it is God that set them up, though it were in his wrath, *Hos.* 13.11. and *Ier.* 27.7. the Lord saith, That hee had given *Nebuchadnezzar* the government that he had.

had, and all nations ſhould ſerve him. And *Eſay* 10, 5. The rod of his wrath the King of *Aſſhur*, was by him purpoſely ſet up.

Onely this diſtinction may bee added: looke what honour we give them, we doe it not to man but to God himſelfe, in reverence to his Ordinance: not τῷ προσώπῳ to the perſon, but τῷ προσωπείῳ to the viſard that God hath put upon him; as the heathen *Embleme* was, ὄνος ἄγων μυστήρια, an Aſſe laden with the image of the goddeſſe *Iſis*, and the people fall downe and worſhip: but the inſcription is, *Non tibi, ſed Religioni.*

And againe, this we may further ſay, that bee a government never ſo bad, yet it is better then none at all; an *Oligarchi* when the rule is under a few, is better then an *Anarchy*, when there is no ruler at all. And therfore *Hoſ.* 13. 11. Though God gave

gave them a King in his anger, yet hee tooke him away in his wrath, and in the fury of his anger: for then their plague was greater, to bee without a Prince, then to have a bad one.

But to goe a degree farther: *Vtrum malo, in malo*, or *ad malum obediendum*? whether wee muſt obey an evill man in an evill thing? or whether wee owe (as we call it) abſolute obedience to evill Magiſtrates. *Queſt.* 2.

No, we doe not: for abſolute obedience is due to God onely: and Kings are to bee obeyed, ſo farre as their commandements are not repugnant to GODS Commandements: For if God command one thing, and they another; *Deo potius quam hominibus*, beeter obey God then man, *Acts* 4. 19. *Anſw.*

No man can ſerve two Maſters, *Matth.* 6. 24. when God and they command all one thing.

thing, they are but *mum agens*, and so but one Master; and there are not two masters, till man breake order, and become a master himselfe against order.

Our Saviours rule is, *Luke* 14, 26. *Hee that commeth to mee must hate father and mother and all*; which hee expoundeth, *Matthew* 10, 37. *He that loveth father or mother more then me, is not worthy of mee*: for *bonum, quod impedit majus bonum, in eo minus diligendum.*

Examples of this. GOD the Superiour of all, the great Superiour, tooke order they should not fall downe, nor bow to any Image: *Nebuchadnezzar* a Prince, a lesser superior, he commands the contrary, he was disobeyed; and the disobedience was no disobedience, for disobedience is not but ἐν τάξει, and he had gone out of order first, *Dan.* 3, 18.

Darius went out of order,

Dan.

Dan.6.9. When he forbad prayer to GOD, which GOD had firſt commanded: *Daniel* contrary to the Kings Decree prayeth: *Daniel* kept his order; the King was out of order, the fault was the Kings.

In this Commandement, God commandeth to honour father and mother, and yet wee ſee 2 *Chron.*15.16. *Aſa* had given charge that no Idoll ſhould bee erected; and becauſe his mother *Maacha* did erect an Idoll, hee depoſed her, though ſhee were his Mother; and yet no breach of this Commandement.

So that as we ſaid, it is no diſobedience in the inferiour, if the Superiour goe out of the line, and the Inferiour keepeth it.

We ſee 2 *Sam.*11.16. *Ioab* for obeying the Kings letter, and putting *Uriah* but to chance-medley, yet hee is condemned for it: and ſo are the ſouldiers of

Herod, for killing the children, and executing his will, *Matth.* 2.16.

When our Saviour, being forgotten by his father and mother, was found disputing in the Temple, his mother reprehendeth him for putting them in feare; *Why hast thou done thus*, saith shee; and our Saviour, though he were obedient to his father and mother, yet hee maketh her this answer, *Wot you not that I must goe about my fathers businesse?* As if he should say, I have a father indeed, *Ioseph*; but I have a Superiour Father in heauen, and I was to goe on his businesse, and so could not wait upon you, *Luke* 2.49.

To conclude this point, 1 *Pet.* 2.13. this honour must be *propter Deum*, and that is *Ephes.* 6.1. *in Deo*: That is, *Tit.* 3.1. In every good worke. And as *Ierome* saith, *Honorandus genera tor, sed præponendus Creator.*

And

And yet notwithstanding all this, it shall bee good and expedient, *Non μικρολογίαν*, not to carpe at euery little thing, but rather obey, if it bee in our power.

1 In a thing doubtfull, as 2 *Sam.* 24. 4. *Ioab* though hee could see no reason to number the people, yet because the King commanded, hee obeyed, and yeelded unto it.

2 Though it bee an vniust commandement, yet if it be not directly contrary to Gods will, there may bee iust obedience unto it, as *Matth.* 17. 27. it was more than *Cæsar* could require of *Christ* to pay tribute, because hee was a stranger; yet rather than hee would breake quietnesse, he gaue it.

Now the particular duties between Superiours and Inferiours.

First to begin with the husband and the wife, and first

their mutuall duties each to other, and then their ſeverall duties.

Their mutuall duties may be gathered out of the three words that ſignifie mariage:

1 *Coniugium*, the fellowſhip of a yoke, which is better borne by two then by one alone: ſo one muſt helpe another to beare all burthens: therefore unequall matches which are hinderances to religion, not bearing all one yoke, are condemned, 1 *Cor.* 7. 27. not being in *Domino*.

2 *Matrimonium*: *Vt mulier ſit mater*, Geneſ. 1. 28. for propagation, and *Malach.* 2. 15. for increaſe of Gods Church, the holy ſeed.

3 *Nuptiæ* of *Nubo*, to *cover*; as it were coverings after ſinne, to couer each others ſhame.

The

The severall and particular duties of Husband. Wife.

1 The Husbands must live with their Wives as men of knowledge, 1 *Pet.* 3. 7. for shee must aske of him at home, and therefore hee must bee able to answer her asking, and to instruct her.

And here the wives duty is submission: not to stand upon her owne will, but to be subiect to her husband: which subiection must be with acknowledgement that the man is the womans head, 1 *Corinth.* 11. 4. and therefore because the senses of seeing and hearing are in the head, shee must see and heare by him, yet shee must not bee too much kept under: for as she was not made of his head, so not of his feet, but of his side, that shee might be his equall.

2 The Husband must also love his Wife, and not onely with the generall duty of love,

whereof wee ſpake before, but with an eſpeciall loue, and reſpect peculiar to her, ſo as hee muſt forſake father and mother, and cleaue unto her: and his loue muſt not be fleſhly, or in outward reſpects onely, but in the ſpirit, *Eph.* 5. 29. And the Wives duty in this caſe muſt be the very ſame, anſwerable to her husbands: ſhe muſt loue him with the ſame loue that he is to loue her withall.

The husband muſt bee the prouider for his wife, and ſo for his children, and family, 1 *Tim.* 5. 8. and the wife muſt alſo haue a care to looke to that which her husband hath prouided, 1 *Tim.* 5. 14. that nothing be loſt, *Iohn* 6. 12. and therefore they muſt keepe at home and be good houſe-wiues.

4 There muſt be in both husband and wife *Officiare ſultantia*, honour and loue of their friends mutually: as we ſee in *Moſes* toward

toward his father in law, *Exod.* 7.18. and *Exod.* 18. 12. *Numb.* 10.29. and for the woman, very excellently in *Ruth* toward her mother in law, *Ruth* 1.16.

The duties between Father and Sonne.

1 The firſt dutie of the parents is in the begetting of their children: wherein, *non tam generatio ſpectanda eſt quam regeneratio:* ſo that this duty muſt not be performed with a brutiſh appetite, but by ſanctifying themſelves to the propagation of Gods Church.

This duty the childe cannot anſwer; and therefore his duty herein is, to honour his parents, though they be never ſo meane and baſe; yea to doe them ſervice, *Luk.* 15.29.

2 The ſecond dutie, *Epheſ.* 6.4. is to nouriſh them, when they have begotten them; and

not against nature to giue them a ſtone, when they aske for bread, *Matth.* 7.9. Neither muſt they onely nouriſh them, but bring them vp, laying up for them, and dividing the inheritance, and if there be no inheritance, then to provide them ſome Art, ſuch as every one is moſt fit for; and the choiceſt of all to Gods ſervice, as *Hannah* did, 1 *Sam.* 1.11.

And to anſwer this, the ſonne muſt not falſly purloyne or embeſill from his parents, as wicked children doe, but maintaine them rather, if they want, and he be able.

3 They muſt not onely bring up their children, but bring the up in the Lord, that they may be Chriſtians, & ſonnes of God, as well as they are their ſonnes, *Gen.* 18.19. *Deut.* 4.9.

4 To all theſe they muſt adde their owne example, and where need is, correction, *Pro.* 29. 15.

for

for hee that correcteth not his sonne, hateth him.

5 The last duty is a particular kinde of prayer and blessing, which sanctifieth all the rest, or else all other meanes are nothing worth, *Gen.* 49, 28.

The sonnes duty answerable hereunto is, to be willing to receive instruction, and not to mocke at good counsell, but to be wise, so that he may make his father glad, *Prov.* 10, 1. to imitate his fathers good example; and to be subiect to correction, *Heb.* 12, 9.

Here are condemned mariages without consent of parents, for vowes cannot stand without their consent, much lesse this vow, *Num.* 13. and 1 *Cor.* 7, 13. the father must give his daughter in mariage.

The duty of the Master, and Servant.

I. The first duty of the Master is *ars imperandi*, knowledge how to enioyne them their workes: and here must be obserued foure things.

1 That his commandement be lawfull, for else in performing it hee shall displease, κύριον καὶ πάτρωνα and though wee have a Master according to the flesh, yet the Master according to the Spirit is to be preferred; as *Ioseph* preferred God before his Mistris, *Gen.* 39. 9.

2 The commandement must not onely bee lawfull, but possible; for a thing may be lawfull, & yet not possible; & therefore *Abrahams* seruant putteth the doubt, *Genes.* 24. 5. *What if shee will not come?* and is in that case set free.

3 It must bee profitable to some good purpose, for nothing must be done in vaine.

4 It

4 It must be proportionable to time, place, and person.

The duty of the servant answerable to this, is { faithfulnesse / discretion: *Math.* 24 45.

For faithfulnesse; the heathen could say that *servus* is *totus alterius*: and therefore *Matth.* 6. 24. he can serve but one master, because his duty is infinite, hee cannot set down any time when hee shall have done; but must work all day, *Luk.* 17. 7. at night too, untill the master set him free; yea hee must spare from his owne meat to doe his masters businesse.

Opposite to this faithfulnesse is,

1 When they will doe something beside their masters businesse, or let something sticke on their fingers, *Tit.* 2. 10. Filchers. *Luk.* 16. 1. Wasters.

2 Lying, 2 *Samuel* 16. 3. 2 *King.* 5. 22. it was the fault of *Gehezi.*

3 Sloth-

3 Slothfulneſſe, when he wil not give his maſter all his ſtrength, *non accurate agere*, as the Poet ſaith, but be *ſervus glis*, not like *Iacob*, *Gen.* 31.40. who could not ſleepe for his maſters buſineſſe.

4 *Epheſ.* 6.7. they that doe their worke unwillingly, or with murmuring, *Tit.* 2.7. not like the Centurions ſervant, that heard but *Goe*, and he went.

5 Eye-ſervice, deceitfull diligence, onely at their owne pleaſure, and before their maſters face, *Epheſ.* 6.6. *Coloſ.* 3.22. wher as they ſhould doe it with ſingleneſſe of heart, leſt the chiefe maſter be diſpleaſed.

For diſcretion in ſervants; they muſt doe for their maſter as the ſteward did for himſelf, *Luk.* 16. caſt for their maſter in due time, and upon all fit occaſions, to doe him good.

II. The ſecond duty of the maſter is not to bee *aſper*, *Levit.* 19.33.

19.33. but *Coloſ.* 4.1. doe unto them that which is iuſt & equal, for they are *conſervi* alſo to the chiefe maſter; and *in futuro* they may bee ſervants to men, and therefore *Quod tibi fieri vis, hoc fac alteri.*

III. The third duty is, *Pro.* 2.27. to provide them meat, drinke and cloth, or wages agreed upon.

The duties of the Teacher, and Hearer.

I. The firſt duty of the Teacher is, *Prov.* 22, 19, and 20. verſes, to make knowne to the people the words of truth, which is done,

1 By precept, *Pſal.* 119, 31. *Teach me thy Statutes.*

2 By example, *Pro.* 24,32.

3 By experience.

4 By correction, that παιδήματα may be μαθήματα.

The Hearers duty anſwerable to this is,

1 To

1 To be φιλάκροᾳ ſtudious of hearing, that the word may come *in aurem*, and ſo *ad cor*.

2 To bee ζητητικῷ to aske queſtions, *Exod.* 13.14. *Dent* 6. 20. *Iohn* 16.17. *Mat.* 13.10.

II. The ſecond duty of the Teacher is, *vitia morum, magis quam verborum vitare; potior enim eſt bene vivendi quam optimè dicendi facultas.*

The Schollers duty anſwerable is, *Lam.* 3.27. to beare the yoke in his youth: and to bee at direction: and to bee humble minded.

III. The third duty of the Teacher is, they muſt bee *Tutores*, they muſt *tueri* defend and protect their Schollers, as *Chriſt* did his Diſciples, *Matth.* 9.14. *Matth.* 12. 2. for plucking the eares of Corne.

The Hearers dutie anſwerable is, *Numb.* 6. 14. 15. to bring every one his offering, 1 *Sam.* 1. 21. 1 *Sam.* 9. 2. *Luke* 5. 29.

Mat.

*Mat.*5.24. Also to minister unto them, as *Samuel* did to *Eli*, 1 *Sam.*2.11. and *Elisha* to *Eliah*, 1 *King.*19 14. and 2 *King.* 3. 11. and *Matth.*11.2. and *Matth.*26. 17.

And lastly, there must bee *resultans officium*, as our Saviour charged his Disciples with his mother, *Ioh.*19.27. and after his death, his disciples buried him.

More particularly the Ministers duty.

The Apostle, *Heb.*5.1. sheweth that the Minister is taken from men, and ordained for men, in things appertaing to God, to deale with God for the Church.

Now this being an honour, no man must take it unto him, unlesse he be called; Now Gods calling is knowne by his talents *Matth.*25.14. and therefore, unlesse God have given him gifts hee is not called by God.

But

But having this calling, and having in the Vniverſitie where this was taught, his bringing up, and having 1 *Tim* 4,14. the laying on of hands of the company of Elderſhip, wee come now to his duties, we ſhall finde them, *Iohn* 10, 11. *&c.* 1 *Tim.* 3. *Tit.* 1.

There are foure forts mentioned, *Ioh.* 10. { 3. bad { 1 a theefe. 2 a hireling. 3 a wolfe. 1 good, namely the good ſhepheard.

They may be diſtinguiſhed into { a lawfull calling. an unlawful calling.

If hee have not a lawfull calling, if hee come not in by the doore, that is, according to Chriſts inſtitution, if hee have not his talent, hee is an uſurper and a theefe, as *Ier.* 23, 21. God ſaith, *they ranne and I never ſent them, they prophecie, and I bad them not, I never ſpake to them.*

And

And this commeth by wreſting the Law which is done two wayes, *Deut.* 16.19

1 *Per gratiam*, by favour at the ſuit of ſome great man, or ſome friend, by having reſpect of perſons.

2 *Per munus*, by taking rewards. And ſo the law being perverted, *per gratiam*, and *per munus*, the ordinance of God is laid aſide, and then commeth *cita impoſitio*, becauſe hee hath not the gift of the heart to commend him withall, for the gift of his hand, the Biſhop letteth him goe unexamined; and ſo contrary to *Pauls* rule to *Timothy*, 1 *Tim.* 5.22. layeth hands ſuddenly upon him. And how can GOD bleſſe the proceedings of thoſe that come not in by the doore? *Quæcunq; malo inchoantur principio, difficulter bono perficiuntur exitu.*

The other ſort, *Hirelings*, *Iob* 10. 13. are they that have no care

care of feeding, but their end is to cloth themſelves, *Zach.* 11. 15. and as the fathers ſay, they have not *inſtrumenta boni paſtoris*, but onely *forcipes* and *mulctram*: a paire of ſheeres for the fleece, and a paile for the milke. And if the flocke bee in danger, for the danger of the ſoule they care not, but if there be the leaſt danger of the wooll or the milke, they beſtirre themſelves.

And if a Wolfe come, that is, a perſecuter, or a falſe teacher, eyther they flie, *Iohn* 10, 12. or elſe they become wolves themſelues, and doe as great harme to the flocke as the Wolfe doth:

Now the good ſhepheard; he it is onely that performeth his dutie; and the duty of the good ſhepheard may bee reduced to theſe two heads.

I To goe before his ſheepe, *Iohn* 10. 3. 4. as the manner of the

the East Countreys was, not to drive his sheepe, but to goe before them: so the good sheepheard must goe before his flocke by his good example, 1 *Tim.* 4. 12. hee must be τύπος, that is, such a thing as maketh the stampe upon the coyne: and it is also used *Tit.* 2. 7. and 1 *Pet.* 5. 3. And *Moses* requireth, hee should have *Thummim*, integritie of life, as well as *Urim*, light of learning, *Deut.* 33. 8. And it is said of our Saviour Christ our *Type*, *Act.* 1. 1. *cœpit facere & docere*: so the Minister must do first, and teach after: hee must be an example unreproveable, 1 *Tim.* 3. 2. & unblamable, *Tit.* 3. 6. And this must be in him, and his.

1. In himselfe, 1 *Tim.* 3. 2. without spot, as *Levit.* 21. 21. not mishapen, or having blemish, that is to say, any notorious sinne or crime that is outward, to bee laid to his charge, and the reason is, 2 *Cor.* 6. 3. that

that there may bee no offence given to the weake, or ſlander of the Goſpell by the wicked: but that even the enemies may by his example become Chriſtians.

2 In his houſhold, that is, in his charge; thoſe that are committed to him; that is, if hee bee a Prophet, in the Church; if a Father, in his ſonnes; if a Maſter, in his Servants: and this ſtandeth in theſe points.

1 Thoſe that bee under him muſt bee religious and faithfull children, *Tit.* 1. 6.

2 They muſt bee under obedience, 1 *Tim.* 3. 4. or elſe it is a preſumption of negligence, faint-heartedneſſe, or careleſneſſe in him.

3 They muſt vſe reverence, gravity, modeſty, 1 *Tim.* 3. 4. they muſt bee no riotors, drunkards, or ſuch like.

The

The duty of the people, answerable to this example of the Shepherd is, to follow his example. If hee must be *Typus gregis*, they must be *ἀντίτυπον Pastoris*: as in the print of the Coyne, the Iron, and the Coyne are of the same figure.

II. As he must be an example and goe before them in life, so he must also teach and instruct them by learning: and therefore must be *διδακτικὸς*, able to teach.

It is well observed, that the verbe (*doceo* to teach) doth governe two Accusative cases, as *Esay.* 28.9. *Quem docebit scientiam?* They must have *Quem*, whom they should teach, and *Quid*, what they shall teach, namely knowledge. Many have *Quem*, a people to teach, but have not *Quid*, knowledge to teach them: and so they are not Teachers sent from GOD, but theeves and robbers sent by the Devill. GOD himselfe saith,

ſaith to ſuch unlearned Prieſts, Hoſ.4.6. *Becauſe thou haſt refuſed knowledge, I have refuſed thee, that thou ſhalt bee no Prieſt unto mee.*

And to enquire what meaſure of knowledge is needfull for him to have: The ſchoolemen ſay he muſt have *competentem*, if not *eminentem ſcientiam.* And what competent knowledge is, wee may ſee, *Tit.* 1. 9. in theſe three points.

1 Hee muſt be able to hold faſt the faithfull word according to knowledge.

2 He muſt be able to exhort and comfort, and that with wholeſome doctrine.

3 Hee muſt bee able to improve and confute them that ſay againſt it.

III. As he muſt bee an example in his life, and teach them by his learning, ſo he muſt have a care of the manner of his Doctrine, in what ſort hee doth teach. We

We read of three faults that fell into the Church in the Apostles time.

1 Φιλομυθία, 2 *Tim.* 4. 4. a desire to heare fables: when a man is soone full, and cannot abide to heare of a thing often, but will have new: as 2 *Cor.* 11. 4. they must have *alium Iesum.*

2 *Tit.* 3, 9. they did περιφρονεῖν, they must have questions to no profit, and decidings of high and nice points.

3 They had *Pruritum auricum, itching eares,* 2 *Tim.* 4. 3. a desire to heare an eloquent declamation out of a Pulpit; to have a period fall roundly, pleasing the eare, and doing the soule no good.

Against these the Apostle setteth downe a forme for the Preacher to follow.

1 That which hee teacheth must bee wholesome, and uncorrupt Doctrine, *Tit.* 2. 1. & 7.

2 He

2 Hee must not meddle with things of no profit, but he must intend the peoples good by his preaching.

3 For the delivery it must be with learning, as 2 *Cor.* 11.6. Though rude in speech, yet not in knowledge. And hee must not onely have *vetera*, but *nova*; not new Doctrine, but new wayes of expressing, and new arguments. And he must also use a plaine and perspicuous order, and an orderly delivering of it, which is called ὀρθοτομία, a deviding of the Word aright. And according to that *Hebr.* 4. 12. *The word is a two edged sword*: It is a speciall point in preaching, that their words must have two edges, for else the backe commonly doth as much hurt as the edge doth good. And that is when they doe not meet with both extreames: as when they speake of obedience, they deale as if they would take away

away all disobedience, & would have a man never to disobey: and when they speake of peace, they doe it so, as if wee should have peace with all men; and be at variance with none: whereas with the wicked wee must have no peace. And lastly, the Minister must deliver the word, *Tit.* 2.7. ἐν ἀδιαφθορίᾳ, with authoritie, gravitie, and majestie; as knowing that it is not his owne word, but the everlasting Truth of God.

IV. As hee must bee of good life, and sufficient learning to teach, and must teach them after a right and good order, so with his teaching them that which is good, he must reprove the offenders, and improve and confute them that are contrary minded.

The manner of his reproving:

Hee must first *arguere*, and then *redarguere*; first prove the fault, and then reprove it.

And in regard of the persons offending.

1 If they bee onely led by a disposition to a fault, then ἐν πραότητι, in humility, 2 *Tim.* 2.25.

2 If it be done in contempt, then μετὰ πάσης ἐπιταγῆς, with all authoritie, *Tit.* 2.15.

3 If the parties bee froward of nature, then ἀποτόμως, roundly and sharpely, *Tit.* 1 13.

4 If it be a publike fault, then 1 *Tim* 5.20. ἐνώπιον πάντων, reprove him openly, that others may feare.

For improving or confuting the adversary.

1 If it may bee to stop his mouth, *Tit.* 1 1.

2 If that cannot be, yet *Tit.* 2.8. that hee may bee confounded.

3 If not that, yet *Tim.* 1 6 that inwardly hee may be convinced in his Conscience.

4, If that will not bee, yet 2 *Tim.* 3.9. that his madneſſe may be made manifeſt and the hearers may ſee his folly.

The peoples durie in reſpect of all this paines of the Miniſter is, to yeeld him double honour, as it is 1 *Tim.* 5.17.

1. The honour of reverence *Phil.* 2.29. both in iudgement and in affection.

2, The honour of maintenance to make them partakers of all our goods.

After the fatherhood of the Church, order requireth, that we ſpeake of Patres Patriæ, the fathers of the Countrey, Magiſtrates; who are nurſing fathers and mothers in Gods Church, and in the Common-wealth.

The power Eccleſiaſticall would have beene ſufficient to have governed the world, but that *Cain* building a City, *Gen.*

4. 17. made the godly first take order for their defence: and so citie against citie was the occasion of civill government, because some men like the Horse and Mule, *Psal.* 32. 9. would still be offering violence, and iniury, if there were not a power to bridle them.

Now seeing they must have government, the maine reason, why they would bee under one man, and give *potestatem vitæ & necis*, to one particular, was, *Præstat timere unum quam multos*; better one Wolfe then a great many, and so a mans life to bee continually in hazard of everie man.

After the flood God gave the sword into mans hand, *Gen.* 9. 6. to shed the blould of him that should shed another mans blood. And then *Sem* called *Melchisedeck* King of *Salem*, took upon him to defend Gods people from *Nimrod*, and his fellow

fellow-hunters.

The Magistrate is called also a shepheard, and he must feed the people as well as the Minister, *Gen.* 49, 24. *Psal.* 78. 71. *Numb.* 27, 17. *Ezek.* 38. 18. 21. And he must looke, that the fat sheepe doe not trample and spoile the grasse with their feet, so that the leane can eate nothing; nor trouble the water that they cannot drink; neither strike at them with their horne, but that they may feed quietly without disturbance.

And as they must have a care of them that are in the inside of the fould, to the flocke within; so, to keepe away the Wolfe without; that is to say, to keepe and preserve them from forraigne invasions; and so to bee right nursing fathers and mothers unto them.

We have a good example in an evill King, 1 *Sam.* 11. 5. *Saul* hearing the people that they

were ſorrowfull and wept. *What aileth this people that they weepe?* ſaith he: A good patterne for all Kings, *videre ne quid ſit populo quod ſleat*, to have a care, that his people bee not diſquieted, that they may not weepe.

Magiſtrates are either { Βασιλεὺς *the King.* / ἡγεμονες *under-officers.*

The reaſon of the under-officer is, *Exod.* 18. 13. becauſe *Moſes* (or one man) cannot heare all; approved by God himſelfe, *Numb.* 11. 16.

Queſt. *Now what manner of men ſhould Magiſtrates be?*

Anſw. Surely ſuch as are called by God according to that rule, *Deut.* 17. 15. *quem Deus elegerit; Whom the Lord thy God ſhall chooſe*: and he whom God calleth muſt be thus qualified:

1, He muſt not be affected to *Egypt*, which is the nurſerie of idolatrie; not affected to falſe religion, *Deut.* 17. 16.

2, He

2 Hee must not be uxorious, voluptuously given to pleasure. *Prov* 31. 3. 4 *Wine and women are not for Kings and Princes.*

3 Hee must not gather gold and silver, that is, hee must not be covetous, *Deuter.* 17 17. It was *Salomons* fault, 1 *King.* 12. 4.

And being thus qualified and so meet for a Kingdome, and set in his seat, his duties are,

1. To acknowledge himselfe to be there, not by himselfe, but by God: *Per me reges regnant*, saith God. And so their stile runneth, *Cæsar Dei gratia*: and that therefore their power is not *arbitraria*, but *delegata*; and therefore hee must say with the Centurion, *Mat.* 8. 9. *I my selfe also am under authority*; they are under God, and therefore must so rule as God himselfe would rule; and how is that? even as his word prescribeth and no otherwise.

The duty of the subject answerable

ſwerable is, to acknowledge him to bee Gods deputie, 1 *Samuel* 10 26. and to reverence him accordingly.

11. The ſecond duty of the Prince is, ſeeing God hath beene ſo liberall to *Ceſar*, as to make him King and his Deputie, hee muſt not requite him by breaking into that which is GODS peculiar; for we ſee our Saviour maketh a diviſion, *Quæ Ceſaris, quæ Dei*; ſome things to *Ceſar*, ſome to God, as namely the Court of Conſcience; the Lord onely keepeth his Court there, and therefore the King muſt not *dominari conſcientiæ*, hee muſt command nothing to any man againſt his conſcience.

Yet thoſe whoſe conſciences are not well inſtructed, they muſt labour to rectifie them; and if they bee obſtinate, and will not yeeld to religion, they muſt compell them, *Luke* 14. 23. and if there bee not *intus voluntas*,

tas, there muſt be *foris neceſſitas*; and therefore let Papiſts come and heare, that they may bee caught.

And generally, he muſt *paſcere populum*, hee muſt feed the people, that is, provide for them.

1, He muſt provide for their ſoules, that Preachers bee ſent into all places, 2 *Chron.* 17.9.

2, For their bodies, *Geneſ.* 41. 49. hee muſt lay up corne againſt a dearth, and ſee there bee plentie, 2 *Chron.* 9. 21. ſend ſhips abroad, for outward and forraigne commodities: and for inward right to all men at home, provide Iudges, 2 *Chron.* 19. 5. and to avoide wrongs from abroad, provide ſouldiers, 2 *Chro.* 17, 2.

The peoples dutie anſwerable to theſe is,

1, That they breake not into Gods right, neither take the ſword out of the Kings hand:

nor be seditious, or disobedient unto him, *Prover.* 24.21. *Feare God and the King, and be not seditious.*

2, In regard of their care over us, wee must not *dare*, but *reddere Cæsari quæ sua sunt*; that is, because they keep our tillage safe, they must have tribute out of our lands: and because they keepe the sea safe, they have *vectigal* custome, and *censum* subsidie out of our goods; and in time of necessitie indiction or taxe, 1 *King.* 11.

III. The third dutie of the King is, in cases of appeale to do iustice himselfe; for that is it that must establish his Throne, *Prov.* 16. 12. and without it, *magna regna*, are nothing else but *magna latrocinia*; And in his iustice he must looke,

1, That the righteous may flourish, and that *bonis omnia bene*, *Prov.* 11, 11.

2, To the wicked his lookes must

must bee terriole in iudgement. *Prov.* 20. 8. that so he may drive away evil, *Deut.* 13. 8. for capitall crimes *non parcat tibi oculus tuus*, let not thine eye spare them.

The peoples dutie herein is, in respect of his Iustice to feare him, *Prov.* 20. 2. *Prov.* 16. 4.

IV. The fourth duty of the King is humility, and meeknesse in ruling, to use his power meekly and mildly, not as *Pilate Iohn* 19. 10. *I have power to crucifie thee, and I have power to loose thee*: but euery Magistrate should doe well to say with *Paul*, 2 *Cor.* 10. 8. *I have no power to hurt, but to doe good*; to edification, and not to destruction.

It is the difference that a heathen man maketh, betweene a good King and a Tyrant; a Tyrant saith, ἔξεστί μοι, *I* may doe it, and *I* will doe it: the good King saith καθῆκέ μοι, *I* must doe it, it is my duty, *I* pray you pardon me.

To

To conclude, *pauciora licent illi, quam ulli, cui licent omnia.* And if he will not bee milde, but of an auſtere and cruell behaviour to his people, they may well feare him, but ſure they will not love him, and then φόβος may well breed χολαχείαν, but not εὐνοίαν, true good will.

The peoples dutie to ſuch a milde king is, not to feare him, but to bee afraid of him, that is to ſay, in their love of him, to be afraid, leſt any hurt ſhould come unto him, as the people were afraid of *David*, 2 *Sam.* 18.3.

And another duty of the people is, to beare with the infirmities of this milde king, and to be as meeke toward him in covering his uncomelineſſe if any bee, *Exod.* 22.28. unleſſe it bee ſome enormious ſinne, or that he be a troubler of *Iſrael*, 1 *King.* 18.18.

Thus much of the Kings duty.

The

The under-Officers duty is, to bee in all things ſerviceable, ayding and aſſiſting to the king, in the execution of his ſeverall duries aforementioned, according to their authorities in their ſeverall places.

And the peoples dutie anſwerable is, to reverence, obey, feare and love them as deputies to the king himſelfe.

From Magiſtrates, we come to thoſe that have in them an excellẽcy above others, though it be ſeparated from the eſtate of governement, yet it maketh them worthy of honour.

And this excellency is in reſpect of one of theſe 3. goods.

1 Of the minde, which they call *excellentiam doni*, the excellency of ſome inward gifts.

2 Of the body, as old age.

3 Of the outward eſtate, as nobility, wealth, &c.

Firſt,

First, for the gifts of the minde.

Those that have the gift of inventing crafts, and sciences, as *Iubal* did musicke, *Gen.*4.20. are therefore called *Fathers*. These gifts of the mind are they which the schoolemen call *gratiæ gratis datæ*, χαρίσματα free gifts of God, and whersoever they fall into any man, he is to be honored for them: because, though these bee not the very feare of God, neither make a man any thing more holy, yet in respect they are for the profit of the whole body, they are to bee honoured, and bee for them: and much more then is he to be honored in whom is *gratia gratum faciens*, as they call it, the true feare of God and grace indeed.

Now let us see what is the duty and reverence, that wee owe unto such men that have these gifts?

I. A know-

I. Acknowledgement of their gifts, and to commend them, and to praise God for bestowing them, and not to thinke, that *Qui auget alienam famam, detrahit suæ.* If the prophet *Ezekiel* had beene of that minde, hee would not have commended *Daniel* living in his owne time, for feare of impairing his owne credit, *Ezek.* 28.3. So *Iohn Baptist* of Christ, *I am not worthy to unlooſe his ſhooe latchet*, hee must increase, I must decrease, as the morning starre doth, when the Sunne is up.

Contrarie to this, wee (like *Saul*) cannot abide, that any mans thousands should be more then ours, 1 *Samuel* 18.8. and therefore, if we can, we will deny that he hath any such gift in him, or at least, not in such measure as is supposed; or else, wee make light of the gift it selfe, that it is but a meane and base gift: or if the gift be such as all

men

all men see to bee a rare and an excellent gift, then we begin to carpe at him for some other defect, or else to charge him with the abuse of his gift: or at least, some imperfection in his life, one thing or other is still awry.

Now the dutie of him that hath the gift is, 1 *Cor.* 15. 10. to know, who it is that hath separated him, and that he hath nothing by nature, but that hee hath, it was given him by God, and therefore he must bee humble, *Ezek.* 28. 17. and hee may humble himselfe, either with the defect of other gifts, or at least with the body of sinne, which he carrieth about him, *Rom.* 7. 24. that so the grace of God may not bee in vaine in him.

And it may be in vaine three wayes.

1, In respect of doing good in the Church.

2, In

2 In respect of doing himselfe good thereby.

3 In respect of his owne salvation, 1 *Cor.* 9.27. if he be not humble, hee may preach to others, and himselfe bee reprobate.

II. The second dutie that we owe to men of gifts is, to preferre those that have the greatest gifts, and to give the greatest gifts, the greatest prehemineneee.

For as in Philosophie *bonum est eligendum, malum fugiendum, so è bonis optimum, è malis minimum.* This was the reason of founding of Colledges, because men thought, if they left their lands to their kinred, they shold have *hæredes promiscuos*, they knew not whether they should bee good or bad: but in Colledges, they should have *hæredes ex optimis.*

For this point of chooſing the best, see 2 *King.* 10.3. of *Iehorams* children,

children, *eligite optimum & aptissimum, Gen.41.39. Pharaoh* to *Ioseph*, because God hath endued thee with the greatest wisedome.

To give some reasons in this case.

1 Whom God chooseth not, he will not blesse: and he chooseth none but the best.

2 It is worse to make an *Hophny*, then not to correct an *Hophny*. *Ely* was blamed for not correcting, much greater had his sinne beene, if hee had put in an *Hophny* whose minde is on the pot.

3 Set an unmeet workeman about any thing, and the worke will be in danger of marring: so by this meanes, they doe *ponere sub periculo*, endanger the soules of them that are committed to their charge.

Now the duty of the superior that is thus qualified with gifts is, 1 *Sam.* 9. 21. to thinke meanest

neſt of himſelfe of all others: and to ſay, 1 *Sam.* 18. 8. *What am I? and what is my Fathers houſe?* And if hee bee preferred according to his gifts, he muſt not thinke that hee is fallen into the pot, that is, into a place of eaſe and reſt, but that his place being higher, he muſt now do more good there, then hee could doe in a lower place.

III, The third dutie that we owe to men of gifts is, to make uſe of their gifts. *Eo ſe conferre ubi Deus eſt*, Exod. 18. 15. The people asked of God when they asked of *Moſes*: and ſo 1 *Sam* 9. 9. They went to the Prophet to aske of God.

And the dutie of him that hath the gifts is, *Vtendum ſe præbere*, and to make accompt, Να τόπο ζῶ, I live to this end, and to this purpoſe, to bee uſed of others: ſo ſaith wiſedome, *Prov.* 9. 4, 5. *Come hither to me*: and our Saviour

Saviour, *Iohn* 1 39. *Come and see.*

Thus much for the goods of the minde.

Now for the goods of the bodie, which is old age. Our duties are

I, To hold our peace, and give them leave to speak, *Iob* 32. 6, 7. and the reason, *Iob* 12. 12. Because with the ancient is wisdome: the contrary was *Roboams* fault, 1 *King.* 12.6.

The duty of the aged answerable to this is, that they be not, *Esay* 65. 20. *Pueri centum annorum*, they must have *Canum intellectum*, as they have *Canum caput.*

But if they be such, yet for their age we must honour them; though for their wisedome they be not worthy, *Hoc pati*, yet in respect of their age it is meet for us, *Hoc agere.*

II, To rise up before them,

Levit

Levit. 19. 32. becauſe *Prov.* 20. 29. old age is a glorie, yea, *Prov.* 16. 31. A crowne of glorie.

The dutie of old men anſwerable is, that which followeth in that place, *Prov.* 16. 31. That his age be found in the way of righteouſneſſe: and *Tit.* 2. 2. they muſt be ſober, honeſt, diſcreet, ſound in the faith, in love, and in patience.

Thus much of the goods of the body.

Now for the outward eſtate of Nobilitie, Wealth, &c. Wee ſee *David*, 1 *Sam.* 25. 8. called *Nabal*, though wicked, yet becauſe hee was wealthy, father: *Send I pray thee to thy ſervant, and to thy ſonne David*, ſaith he. And our dutie is,

1, To place them with the Elders in the gate; to preferre them that are wealthy: and the reaſon, becauſe *Nervus reipublicæ argentum*, there may come much

much benefit to the Commonwealth by them: as *Nehemiah* had 150. *Iewes* at his Table, *Neh.5.17.*

The duty of rich men answerable is, 1 *Tim.6.19.* to bee willing to part with their goods: and if either he be a nobleman himselfe, or allied or of acquaintance, let him helpe forward good causes: and especially provide for the Prophets as the woman of *Shunem* did, 2 *King.* 4.9,1. A Chamber, a Bed, and a Table, a stoole, and a Candlesticke.

Againe, rich men must learne not to bee high minded, nor to put their trust in their riches, 1 *Tim.6.17.* nor to count them their strong city, *Prov.* 18.11. nor to be churlish, as *Nabal* was to *Davids* servants; 1 *Samuel* 25.10 nor to despise the poore.

II. The second dutie of the meaner sort towards these noble

or

or wealthy men is, to accompt them their fathers, and themselves their sonnes, as *David* did *Nabal*; to give them honour and reverence accordingly.

There is yet one case more, wherein honour and reverence is due; and that is, when a man bestoweth a benefit upon us.

And in this, as in the former, consider the duties of benefactors, and of those to whom the benefit or good turne is done.

The benefactors duty is thus.

I. No man though hee be rich is bound to every one in particular, not *in beneficio*; *in officio* every man is bound to doe some duty or other to every one: but for benefits, they may make their choise; but to some they must give, & in their giving they must have this care,

to

to doe it freely; contrary to the course of giving benefits, or *Benefices* now a dayes, wherein the givers looke not, *Vbi optimè*, but *ubi quæstuosissimè*: as if a man should bestow so much bread on his horse, because hee is to ride upon him; so they bestow upon such a man, because they will make use of him.

II. Hee must give not onely freely, but speedily, *Bis dat qui cito dat. Apage homines quorum lenta sunt beneficia, præcipites injuria.* As now the manner of men is, *Profundere odium, & instillare beneficium*; not all at once, but by little and little.

III. When you have done a man a good turne, forget it; or at leastwise upbraid him not with it.

The duty of him that receiveth a benefit is,

I. To acknowledge that man to bee the instrument of God in that

that blessing, and to let his estimation or valuation of the thing be as great after he hath it, as it was before he received it.

II. The effusion of this affection upon all fit occasions. *If* he remember it, *I* need not, for *exprobatio est satisfactio pro beneficio*; but if he forget it, *I* must not, but *I* must speake of it, and that extenuating it, but *I* must be *benignus interpres*, first that it was a great benefite, or at least a great one to me: or if not, yet he did it with so good an affection, that *I* cannot but thinke highly well of it.

III. *If* he ever stand in neede wee must doe him the like good turne, if wee be able; not to injure him, and then to make *finem injuriæ, beneficium*: to think wee doe him a benefit, by making an end of an injury: Nor as they doe in policy now a daies. *Mergere ut extrahatur*, first drowne them, that they

may pull them out againe, and so make them beholden by plucking them out.

The contrary to these is the sinne of unthankfulnesse, which indeed is a great vice, and abhorred even of the heathen.

But we must beware we take not that for unthankfulnesse which is not, for *ingratitudo, est in rebus gratiæ*, and not in *rebus officij*. And therefore if hee doe me a matter of duty, or of office, or Iustice, he cannot for this exact any thankfulnesse at my hands: but let him come to me in *re gratia, in beneficio, quod licet dare, aut non dare, facere, aut non facere*, and I will be thankfull.

Againe, hee hath done mee a good turne, hee would have me now to follow his appetite to doe some iniust thing; I will not, but refuse to consent unto him, is this unthankfulnesse? No, for the iust is, that the loue

to my ſelfe muſt bee the rule of the love to my neighbour: and ſo it is not required that I ſhould doe any more for my neighbour, then I would doe for my ſelfe: Now then, if my owne appetite would leade me to any uniuſt thing, ſhould I conſent unto it? No, for ſo I ſhould hurt my ſelfe by conſenting to ſinne againſt my owne ſoule.

And ſo, for the pleaſure hee hath done me, hee would have mee doe him a pleaſure, by conſenting to ſinne by his inſtigation, & ſo hurt both his ſoule and mine owne, and do vill for good: And in this caſe it is no unthankfulneſſe though I deny him: it may bee *Species iniuriæ*, and *Species ingratitudinis, quæ ſæpe incidit in virum bonum*: But a good man through the midſt of all the infamie, and reproach of his ingratitude, will *tenere ad officium*.

We are now come to the reason of the Commandement; That thy dayes may bee prolonged in the land which the Lord thy God giveth thee.

This is the first particular Commandement, that hath a particular promise, *Ephes.* 6. 2. And the reasons why God addeth a reason to this Commandement may be these,

1, Because *adorant plures orientem solem quam occidentem*: and old age when they have one foote in the grave, are for the most part despised.

2, Because as we have in our birth ingeived the benefit of life from our parents, as the instruments: so by our parents and by their blessing it might bee also preserved, and prolonged.

Obiect. But our experience sheweth us, that obedient and dutifull children often die betimes; and dis-

disobedient, stubborn, and contumelious children prosper and live long.

We answer with *Salomon, Eccles.* 9. 2, 3. all things in this world are alike to all men: and these outward things, as glory, riches, preferment, and long life, they are but the gift of Gods left hand, and are common both to good and bad, as well as povertie and adversitie; and the reason is, Prosperitie and riches are given to the wicked, *Ne boni nimis cupidè prosequerentur*: and povertie and adversitie is also common to the godly as well as to the wicked, *Ne illa turpiter effugiantur*. *Answ.*

And againe, adversitie is common to both: Why? because if God should send adversitie to all the wicked, and to none of the godly, men would thinke all the punishment were in this world, and that there were no iudgement to come.

And if he should send adversitie onely to his Children, men would thinke there were no profit in serving the Almighty; and that he did not respect his children, neither had any care of them, but did quite forget them, *Psal.* 10.11.

And therefore that hee may shew he hath a providence, hee will give to some of his Children these good things: And that hee may shew hee hath a judgement to come, he giveth them also to some of the wicked.

And not all to the wicked, because they should not sacrifice to their net, and their yarne; that is, they should not make the outward meanes their god, *Hab.* 1.16. Neither all to the godly, because the devill and his instruments should not say, that the godly do not serve God for naught; or that they serve him because of his blessings.

But

But how is it then, that long life is promised to those that honour their parents? *Quest.*

I, We have a good exposition of this place, *Deut.* 5. 16. where it is said, *That thy dayes may bee prolonged, and that it may goe well with thee:* So the meaning is, that so long as it may goe well with them, and be a benefit unto them, so as they may live prosperously, their dayes shall be prolonged. But if their life come to be a displeasure to them, then to have their dayes lengthened will doe them no pleasure, nor be any blessing to them. And life may bee a displeasure: *Answ.*

1, In regard of the evill daies, 2 *King.* 22. 20. *Iosias* a good King taken away, because he should not see the evill daies that were to come upon the Land.

2, In regard of himself, for feare lest he be corrupted. And

therefore, *raptus est à facie malitiæ Henoch.*

II. When *Herod* promised the daughter of *Herodias* the halfe of his kingdome, *Marke* 6. 23. if he had given his whole kingdome, certainly it had been no breach of promise; So, if God promise *vitam prolongatam*, and give *vitam perpetuatam* for it, here is more then halfe in halfe; as hee that promiseth ten peeces of silver, and giveth ten peeces of gold, breaketh not his promise: so here, no breach of promise in God, but performance with aduantage.

III. The best and most sufficient answer is this: There is no temporall thing of this life that doth *cadere in promissum Dei*, but onely so farre forth, as it shall helpe and further the next life, the life to come. This life is but *via ad vitam*, and whatsoever hee promiseth us in the way, it is but to helpe us to the

the end of our iourney. And therefore, as all earthly felicitie is no felicitie, unleſſe it diſpoſe us to that felicity that is heavenly; ſo long life is no life, unleſſe it helpe us in the attaining of life eternall: neither is it any bleſſing, unleſſe *ita diſponatur de minimo, quemadmodum convenit ſummo*, or at leaſt ſo, as *periculum non fiat de maximo.*

But why doth God give long life to the wicked, ſeeing it is here promiſed to the godly? *Object.*

Anſwer. For divers reaſons. *Anſw.*

I. To proove if at any time they will bee brought to repentance, 2 *Tim.* 2. 25.

II. God reſpecteth their progenie; as cutting off wicked *Ammon*, good *Ioſiah* ſucceeded him, 2 *King.* 21. 24. and cutting off *Ahaz*, good *Hezekiah* ſucceeded him, 2 *King.* 16. 20. now, that theſe good Kings might come of them, hee firſt ſuffered

those wicked kings to live long, before they were cut off.

III. Because hee must have rods of his wrath to punish his disobedient children, and for triall of his Church, *Esay* 10.5.

IIII. Every one of us may learne an universall document from hence, *Rom.* 9.22. If God to make his wrath and power knowne, suffer with long patience, the vessels of wrath prepared to destruction, wee must learne much more to be patient, and long suffering in those injuries that are done to us.

V. To conclude this point, and so to make an end of this Commandement; If God doe give long life unto the wicked, he will be even with them for it another way, as wee may see, *Esay* 66.24.

1. The godly shall come forth and looke upon their condemned carcases.

2. Their worme shall never die;

die; that is, the worme of their conſcience ſhall evermore trouble them: though their life bee *longa*, it ſhall not be *læta*.

3, Their fire ſhall never bee quenched; their name ſhall bee an abhorring to all fleſh; yea their remembrance ſhall be cut off, *Pſal.* 34. 16. and their name ſhall rot, *Pro.* 10. 1.

And thus much of the fift Commandement.

THE SIXT Commandement.

ALL the duties betweene man and man in particular pertained unto the Fift Commaundement. And now follow *officia promiſcua*, duties generall to all, in the foure next Commandements.

The 6, concerning the life of man, and the preſervation thereof.

The 7, concerning chaſtitie,

or

or the preſervation of wedlocke.

The 8, concerning his goods.

The 9, concerning his good name.

Firſt, of the Sixt.

GOD hath made choice of one word, to ſignifie a whole catalogue of ſinnes, for the helping of mans weake memory, and to ſhew, that the under affections comprehended under the name of murder, are no leſſe odious to God, than is murder it ſelfe: which, if they had not beene expreſſed in this word, would have ſeemed light. See *Levit.* 19. 17. and 18. *Matth.* 5. 22. 23. 24. 25. 26.

Anger, the firſt motion to murder is, when our deſire and appetite is hindred, and then there is naturally *ebullitio ſanguinis*, and after that ariſeth a deſire of removing that impediment.

Anger is not as ſome other affections,

affections, namely, *Envie*, which doth of it selfe *fonare malum*, as soone as a man heares it, he hates it: but anger is none of these, for it faileth not in the object as they doe; but it faileth in one of these,

1 In the cause of our anger.

2 In the quantity and measure of it.

The Apostle, *Ephes.* 4. 26. hath a distinction betweene Anger and sinne, *Be angry, but sinne not*; for indeed Anger is no sinne of it selfe, but either when wee are angry for no cause, or for a light cause; or if the cause be just, our anger is extreme, wee keepe no measure in it.

To be moved with indignity is a good thing, and a vertue, called *ζῆλος*, when a man seeth a thing done, that ought not to bee done, either against Gods glory, or the good estate of the Church or Common-wealth; & this is *ira per zelum*, and *ira Spiritus sancti*. It

It was our Saviours anger, *Joh.*2.14. against the profaners of the Temple.

And the other is called *ira per vitium*, or *ira carnis*, when it is either *ex* without a cause, *Matth.*22.5. or not kept *intra modum*.

And this sinfull wrath is, either at the first rising in us, or it is *suppuratio vitij*, an impostume or inward rankling of it. And then, if it be against a superiour, it is called a grudge: against an equall, rancour; against an inferiour, disdaine. The grudge, if it continue a little longer, will grow to an impostume of *envie*; and the rancour, to *hatred*; and the disdaine, to *contempt*.

And these impostumes commonly breake { 1, tongue, out into issues, { 2, countenance, in the { 3, action.

That which breaketh out at the tongue, they call *spumam vitij*, the foame or froth of it:

which

which against our superiours, is *susurrus*, whispering, & detractions; against our equalls, *ἐρίθεια* contentious speech, railing, and brawling; against our inferiors, scoffes, taunts, and reproaches.

That which breaketh out in the countenance, is called *ictericia*, the iaundise of it, wee shall know it, if it be to a superiour, *per obliquos oculos*, by a wry look; to an equall, it will be over all the face, pale eyes, sweating and foming at the mouth; to an inferiour, by a high looke.

That which cometh into action or execution, is called *lepra peccati*, the leprosie of the sinne; for it breaketh out into fighting, warres, and such like. And all these are murders cosens.

Now in this Commandement is not onely forbidden murder and his kindred, but there is also commanded in generall, that we should preserve the life of our neighbour.

The

The Hebrewes say, we should be to our neighbour *lignum vitæ*, a tree of life, what that is, *Pro.* 11.30. *The fruit of the righteous is a tree of life*, to deale iustly, and offer no wrong, and so to have *cor sanum*, a sound heart, which is the true *lignum vitæ*, the life of the body, *Prov.* 14.30. and without it, our life is but a dying life, αβιῶ σῶ.

Neither is murder of the body onely, but of the soule also; and the murder of the soule is referred to two lives; this life present, and the life to come.

Now as it is accompted murder of the bodie, if the good estate of the bodie be endammaged; which good estate of the body is called *incolumitas corporis*, & is indammaged 3. wayes.

1, *In integritate corporis*, when we are maimed and lose a legge, or arme, or other member.

2, *In incolumitate*, when we are hurt or wounded, though not so maimed.

3, *In*

3 *In libertate motus*, when we are bound, or shut up in prison, and cannot use our body.

So againe, if the incolumity of the soule be indammaged, it is murder of the soule; Now the incolumity or good estate of the soule is,

1 *Dilectio, Love*, against this commeth *odium* hatred, and all his crew or retinue.

2 *Gaudium*, against this commeth that, when a man is so dealt withall, that hee falleth *in ἀκηδίαν* into a sloathfulnesse or sluggishnesse, that he is unfit for any thing.

3 *Pax* peace and quietnesse either
- Within himselfe, against which is *Scandalum*.
- Betweene him and other, against wch is discord and contention.

Generally therefore, whatsoever is against the life it selfe, or against the good estate of our life,

life, God hath intended to comprehend in this Commandement.

Particularly to the point of killing.

A man may offend in the killig of man or beast.

The Manichees held, that we might not cut downe a tree, nor slip a branch of it, because there is life in it: and much lesse kill a beast. But this is a very fond opinion. For God before the flood gave both hearbes and trees to man, *Gen.* 1. 29. and *Gen.* 9. 3. Whatsoeuer liveth and moveth is meat for man, not onely hearbes, but beasts also, and living things: very plainly 1 *Cor.* 10. 25. whatsoeuer is sold in the shambles eate it.

And that the killing of beasts cannot bee contained in this law, to be here forbidden, it is plaine by these two reasons.

1. Wherein there is not *jus societatis*,

cietatis, there is not *societas iuris*: now beasts can have no right of society with us, because they want reason.

2, It cannot bee sinne to use things, to the end for which they were ordained; now the lesse perfect are for the more perfect, as hearbs for beasts: and hearbs and beasts both for man.

Yet is not the killing of beasts absolutely in our power and liberty: but in these two cases we are forbidden to kill them.

1, When it turneth to the detriment of our neighbour: the killing of the beast of it selfe is not the sinne, but in respect of the hurt and dammage, that we doe therein to our neighbour.

2, We must not kill him, in the impatiencie of our wrath, exacting that power or understanding from him, which is not in him: as *Augustine* saith, men are so foolishly bent, they must have *facilitatem motus*: If the poore

poore penne doe not (through their negligence or pervernes) write as they would have it, *capiunt & collidunt* they take it and dash it: so in beasts, if they do not as we would have them, wee in our impatiency strike or kill them, which we ought not to doe.

To come to man-killing, which is the murder here meant.

A man may offend in talking. 1, himselfe. 2, his neighbour

The heathen as *Lucretia, Seneca, Cato*, though they could never have been brought to kil others, yet they durst lay hands on themselves; and are therefore highly accompted of among the heathen.

But Christian religion telleth us, it must not be so, and that no man hath power over his owne life.

I. We

I. Wee must remember, that the generall rule of this law of the secõd Table is, *Sicut teipsum*, As thy selfe: therefore we must needs understand it thus, *Nonnecides alium sicut non occides teipsum*: and the proportion is, betweene the law of nature, and charitie: as in nature we love our selves, so in charitie we must love our neighbours: and so here, as in charity we must not kill others, so in nature we must not kil our selves; for nature first maketh *alimentum individui*, before shee give *propaginem speciei*.

II. No man is his owne, but is a part of the societie, or common wealth, wherein he liveth; and so cannot injure or kill himselfe, but hee brings detriment and dammage to the whole company.

III. Our life is the gift of God, 1 Sam. 2. 6. and therefore wee must not dispose of Gods gift, without the minde of the giver,

giver, and the rather, because 1 *Cor.* 7. 23. Wee are bought with a price, and then are wee his servants that bought us; and then as *Rom.* 14. 4. Who art thou that iudgest another mans servant? so, who art thou that killest another mans servant? It is worse then beastly, to kill, or drowne, or make away with our selves; for *Matth.* 8. 32. the verie swine would not have runne into the Sea, but that they were carried by the Devill.

To conclude this point with *August.* No man may kill himselfe, either that hee may *fugere molestias temporales*; for by this meanes, *incidit in eternas*: neither *ut evitet peccatum alienum*, for *incidit in proprium*: nor *pro suo peccato*, for there is a time of repentance: neither *ut non peccet*, for, *Incidit in peccatum certum, ut evitet incertum.*

Thus much against the killing

of a mans selfe.

Come to the next, manslaughter *in alium*, the killing of another man.

The reasons against it are divers,

1 The generall reason, *Quod tibi fieri non vis, alteri non feceris.* Doe as thou wouldest bee done unto.

2, Thou must not deface the Image of God which thy neighbour beareth.

3, He is thine owne flesh, *Esa.*58.7. and therefore thou must not hate him, much lesse kill him.

4, By this meanes thou shalt come to be *filius Diaboli*, who was the first murtherer, *Iohn* 8.44.

5, Murder is a crying sinne, *Gen.*4.10. and will not cease till God take revenge.

6, It is a curled sinne, *Gen.*4.11. *Maledictus* [illegible] *Caine*

owne confession was, *Behold thou hast cast mee out from thy face*; so it is excommunication, and the depriving of the grace of God.

7 GOD will require the bloud of a man, even of a beast that sheddeth it, and much more at mans hand will he require it, *Gen.* 9.5.

The killing of another man is augmented by circumstances, of the person against whom it is. As namely

I. *If* it bee against a publike person, it is a worse and more grievous sinne, because it is *peccatum in plures*, a sinne against a great many; and hee doth what he can to put out the light of *Israel*, 2 *Sam.* 21.17.

II. *If* it bee against a private man, and no Magistrate, then consider whether he be

1 Neare unto us in bloud, or kindred, or alliance; and it is worse to shed their bloud, than

then the blood of a ſtranger, becauſe *Superadditur reſpectus*, there is a double reſpect, both as a man, and ſo *homicidium*; and a father, and ſo *Parricidium*: or a brother, and ſo *Fratricidium*; and ſuch like.

2, A ſtranger, that is not ſo neare unto us, but removed from us: and they are either of ſtregth to defend themſelves, or weake and impotent: amongſt theſe weake ones, are the fatherleſſe, the widdow, and the ſtranger: it is worſe to kill one of theſe, becauſe they are deſtitute of power to helpe themſelves. *Exod.* 22.21,22.

Of thoſe that are able to reſiſt, it is worſe to lay hands on a good man, & an innocent man, then upon a wicked man: for in killing a good man we ſinne not only againſt Charity, but againſt Iuſtice alſo, for he is *indignus*, unworthy of death: and againſt the Common-wealth too; for a

good man is ἔνδυσις ἱμάτιον a common good, and the Common-wealth hath need of such: Yea, we injure GOD himselfe, for *Zach.* 2. 8. They are as it were the Apple of Gods eye.

But may not the Magistrate put a man to death, notwithstanding it is said, Thou shalt not kill?

Certainly the nature of man is so perverse, and crooked, that without *occides*, Thou shalt kill, *Non occides*, Thou shalt not kill, would not be kept: and therefore a deepe wound must have a new wound made. *Fiat incisio, ut vitetur incisio*: So God hath given power to Magistrates, *Vt sanguis fundatur, ne sanguis funderetur.* And as in the naturall body, so in the civill body of the Common-wealth, if any one part be so corrupt, that it indangereth the whole, it is no cruelty to cut it off; for, *Melius est ut pereant membra quam totum.* better

one

one bad man, then all the Land perish.

Now that this may be lawfully done, it is manifest, *Gen.* 9. 6. that bloud may bee shed: and *Matth.* 26. 52. *Hee that taketh the sword, shall perish by the sword*: but yet everie man may not use the sword at his pleasure, against him that sheddeth bloud, but *Rom.* 13. 4. The sword is given to one, namely the Magistrate, who is there called Gods Minister, and he is not to beare it in vaine, but to take vengeance upon evil doers.

Now, *Quod organon est utenti, id Minister est iubenti*: and therefore it is not the sword, nor the Minister (that is) the Magistrate, but God, who is *iubens*, the commander, that doth shed the bloud of the wicked.

And therefore for the Magistrates use of the sword: As the Princes Officers must doe nothing but *ex præscripto*; so the

Prince himselfe and all Magistrates, must have their Prescript from God; now Gods Prescript is onely against the wicked: As for the innocent man his bloud must not be shed, *Exod.* 23.7. if it be, then as in *Ahabs* case for stoning of *Naboth*; *Rex homicida*, the King is a murderer, 2 *King.* 6.32. So of *Ioash* for killing *Zacharie* an innocent Prophet.

But as for the murderer on the other side, *Non miseraberis, non parcet oculus tuus*, Deut. 19.13. There is an irrevocable writ gone out, that every murderer must die.

Quest. 1. Then the question is, *Whether any man that is a murderer may be any way exempted?*

Answ. And for answer three points are necessarily to be considered in this matter,

1. It must not be *judicio privato*, every private man may not take it upon him, but hee must

must bee a Magistrate.

II. Not *iudicio usurpato*, the Magistrate must be kept within his limits, *Rom.* 14. 4. *Quis tu qui iudicas alienum seruum?* Other subiects that pertaine not unto him. If further then *ius gentium*, against the Law of Armes any be put to death, it is usurped.

III. Not *iudicio temerario*, without lawfull tryall: The matter must bee first enquired after, and tried out, that he may be *sontibus damnatus*, *Act.* 23. 35. *Claudius Lysias* would have *Pauls* accusers come, before he heard him: and *John* 18. 29. wicked *Pilate* could say, *What accusation bring you against this man?* And *Act.* 25. 16. *Festus* saith, *It is not the manner of the Romanes, to condemne any man, before his accusers come face to face before him.*

And in this pleading or accusation, God will not have bloud

to be shed at the witnesse of one man, but either three, or two at the least.

But may the Prince in no case shed the blood of those that are not under his dominion, but are *Servi alieni*, Subiects to another Prince?

Surely yes: the Magistrate hath not onely a sword to see rule kept at home, but *gladium exteriorem*, against the Wolfe and enemy abroad hee hath the sword of warre. The whole order whereof is set downe at large, *Deut.* 20. from the beginning to the end of the Chapter: and *Iohn Baptist*, *Luke* 3. 14. doth not say to the Souldiers, *Abijcite arma, deserite militiam*, but teacheth them their dutie in warre, and doth not quite take away warre: therefore warre is lawfull.

But

But in Warre three things are required.

1. It must be *ex iusta authoritate*, *Iudg.* 1. 1. the Israelites would not goe out to warre, till they had authority from God, and a lawfull guide, so *David* would not fight with *Goliah*, till *Saul* were first acquainted with his enterprise, 1 *Sam.* 17. 37.

2. It must bee in a iust cause, either to defend our selves, or to rescue others. as *Abram* did *Lot*, *Gen.* 14. 15. when hee had beene taken prisoner, and received iniurie; and in this case of iniurie and wrong offered by one Nation to another, according to *ius gentium*, one Nation may warre against another.

But here take heed, it be not for every light and small iniury, but to revenge some notorious wrong: as in case of Religion as they tooke it, *Iosh.* 22. 11, 12. or in weighty matters of the Commonwealth, *Iudg.* 20. 23.

3, It must bee done with a right end and purpose; not to spoile and prey upon them, 1 *Sam.* 15.9. but wee must fight as they that fight the battells of the Lord, and let no evill bee found amongst us, 1 *Sam.* 25.28

Quest. *But may a private man in no case shed the blood of another private man?*

Answ. Necessitie hath no law, *necessitas est exlex*: nay more, *necessitas dicit legem legi*: and therefore in a case of necessity, which we must take *pro impendente necessitate*, not imminent onely, but *pro termino indivisibili*, in that case every man is a Magistrate, and that by authority from God, *Exod.* 22. 2. If a thiefe by night breake into my house, I may kill him; and much more then, to save my life.

But if the *terminus* bee *divisibilis*, that the necessity hath a latitude, and the danger not present, but as it was with *Paul*,

Act

Act. 23. 17. they sweare his death; we must then doe as *Paul* did, not presently runne upon them, but reveale it to *Lysias* the chief Captaine, reveale it to the Magistrate.

But the danger being present, I may in mine owne defence, shed his blould that would shed mine: for I must *plus favere vitæ meæ, quam alienæ*; and it is *inculpata tutela*, when I cannot otherwise save my selfe.

II. Againe, for this private shedding of bloud: he that is slaine is either slaine of purpose, or without purpose; Now as in things natural, there is *per se*, and *per accidens*, and we doe not attribute to nature, things that are done *per accidens*: so in morall things, there is *ex intentione*, and *præter intentionem*, and it maketh neither a good nor evill action, that is done *præter intentionem*. Yea God himselfe, *Deut.* 19. 1. *Exod.* 35. 23. appointeth sanctu-

aries of refuge, for those that kill other men *praeter intentionem*: now God will allow no sanctuarie for vices; and therefore if it bee done without intent to hurt, God accounteth it for no sinne.

But yet with these two Cavents.

1, That when we doe thus kill another man, we be *in opere rei licitæ*, in a lawfull action; for *Exod.* 21.22. If two men strive and hurt a woman with childe, and death follow, either of her or her childe, they shall pay life for life; though it were not their intention to kill her, yet because they were about an unlawfull thing as fighting was.

2, There must not lacke *debita sollicitudo*, there must be due care and diligence, to avoid the hurting of our neighbour, for otherwise, *Exod.* 21.33. If a man digge a pit, or a well, and cover

cover it not, and another mans Oxe or Asse fall into it, he shall make it good, because he might have taken heed before, and covered the Well.

Thus much of the restraint of the Commandement, in what cases it is lawfull to kill, and to shed bloud.

Now the Extension of the Commandement.

Of those that willingly and of purpose commit murder, some doe it directly. *Numb*, 35. 16. they that with iron, wood, or stone, or any instrument kill another; and some indirectly, by poison, witchcraft, sorcery, killing of children in the wombe, taking strong and strange purgations, to the end *abigere partum*; Also to be Cooperator accessary to killing, is to kill, as *Mat.* 26. 49. *Iudas*, and 2 *Sam.* 3: 27. *Ioab* to *Amasa*; also by bringing

bringing one into danger, as *Saul* made *David* Captaine, to the intent to have him killed, 1 *Sam.* 18. 17. So *David* dealt with *Urias*, 2 *Sam.* 11. 15. So to beare falſe witneſſe touching life, 1 *King.* 21. 13. So for Magiſtrates to permit it when they may hinder it, *Matth.* 27. 24. And all theſe wayes wee may comunit this ſinne, and kill another man.

Now we may alſo bee acceſſaries to our own death, if we put our ſelves in danger and need not: *Qui amat periculum, peribit in periculo*, or if wee doe not uſe all lawfull meanes to eſcape danger, as Chriſt did *Mat.* 4. 6. and *Paul Act.* 27. 31. and for this cauſe hee adviſeth *Timothy* to drinke a little wine, for his ſtomackes ſake, 1 *Tim.* 5. 23. ſo alſo, to kill our ſelves by ſurfetting, or drunkenneſſe, or the undue uſe of any of thoſe things, which the Philoſophers call *non naturalia*.

More-

Moreover, wee are commanded not onely to preſerve the life of the body, but *incolumitatem corporis*; ſo that no one part muſt be hurt, for if the leaſt part be hurt, the whole accompteth it ſelfe hurt, and ſaith *Quare me?* why doeſt thou hurt mee? So that if any part bee hurt, it is a breach of this Commandement *Levit.* 24. 19. and ſo is every wound, and every ſtripe, of which we read, *Exod.* 21. 25.

Neither is the murder and hurt of the body onely forbidden, but of the ſoule alſo.

And this murder of the ſoule is much more grievous then the other of the body; and as there are two lives of the ſoule, ſo in reſpect of both thoſe lives, the ſoule may be murdered, both in reſpect of this life, and of the life to come.

1. There may be a murder of the ſoule concerning the life thereof in this life: for when a man

man commeth to loathe the benefit of his life, it may bee well said, that his soule is killed, *Eccles.* 6. 3. *Col.* 3. 21. and he that doth any thing to a man, that maketh him thus to lothe his life, that man is a murderer of the other mans soule.

2. Concerning the life of the soule in the life to come, the soule may also bee murdered, namely, if the soule bee set in worse estate, concerning the life to come, by him that hath charge of soules, *Rev.* 2. 14. *Mat.* 2. 8. you have made many to fall, so also if they lay a stūbling blocke before the people, or if they be negligēt in their places, *Ezek.* 33. 6. the peoples bloud shall be required at their hands; also one private man may murder the soule of another man, either by giving counsell, *dicto* or *facto*, as *Peter*, *Mat.* 16. 22. *Master, pity thy selfe*, as much as in him lay, to hinder our Saviour

Christ

Christ in his work of Mediatorship, and to hurt his soule, & all ours; or by example, *Gal.* 2. 13. or any other way giving offence to their weake brother, *Mat.* 18. 6.

The Pharisees thought it was no murder unlesse bloud were shed. Object.

But wee must know, that the commandement is spiritual, and our Saviour telleth them, *Mat.* 5. 22. that what the hand or arm committeth, it cometh by vertue of the motion from the hart; and therfore *Mat.* 15. 19. out of the heart proceed murders, and for this cause the killing of a man is not accompted capitall, *Deut.* 19. 16. unlesse it proceed from hatred, which is an affection setled in the heart. Answ.

Meanes to avoid this sinne.

For the avoiding of this sinne of murder, which proceedeth of Anger, consider these two points, and put them well in practice.

I. If

1, *If* it be our anger conceived against others, resist it, *Eph.* 4.27. *Give not place to the devill.*

2, *If* it be others anger against us, give place unto it, *Rom.* 12. 19. *Give place unto wrath*, as *Abigail* the Wife of Nabal, would not tell him his fault in the midst of the feast, but deferred it till the next day, 1 *Sam.* 25.37.

Now that these two may be the better put in practise, consider that Anger is compounded of two things.

1. Grief for an indignity offred.

2, Desire to revenge and requite it.

Now if our anger slay at the griefe, it is well, but wee must take heed of revenge, we must not say, *Prov.*24.29. *I* will doe to him as he hath done to mee; but we must commit it to God to revenge, *Deut.* 30.35. And we must be so farre from revenging or desiring revenge, that if our

our enemy fall, wee must not reioyce at it, lest God seeing it, turne his wrath from him upon us, *Iob* 31.29. and more plainely *Prov.* 24 17.18.

But may we not answer hard and injurious words, and defend our selves? Quest.

Surely of a fooles words, *magnum remedium negligentia*; and *Salomon Pro.* 26.4. would haue us at sometimes not to answer him, lest he become *è stulto insanus*: when he is among such as himself, answer him, lest he seeme wise; if he be among wise men, answer him not, and they will regard rather *quid tu taceas, quã quid ille dicat.* Answ.

What shall we thinke of actions at Law? must we be so farre from requiting & revenging, that we must not bring men to iustice that haue done us wrong? Quest.

In some cases wee may goe to Law, wee must not be (as the Pope said of *Englãd*) *a good Asse* Answ.

to

to beare all: for if it bee a caſe of Gods or the truths, ſtrive for the truth to death. But if it be a caſe of *meum* and *tuum*, remember what *Abram* did to *Lot*, for quietneſſe he would yeeld from his owne right.

But becauſe by departing from our right, we plucke upon us a grievouſer burthen then we are able to beare, and make them offer it the oftner, therefore we are allowed to have recourſe to the Magiſtrates for reliefe and ſuccour;

But with theſe rules;

1, Not for every trifle, not *quod opus eſt*, but *quod neceſſe eſt*; not every thing that will beare an action, but ſuch, as if it be not remedied, will breed a further inconvenience, and ſuch as nothing but the Law can remedy.

2, Before you bring the matter into *forum civile*, firſt put it to neighbours, and friends, among whom yee live, to end if they

they can, 1 *Cor.* 6. 4, 5.

3. Our Saviour when he was required to deale, in dividing the inheritance, *Luke* 12. 14. *Who made mee a iudge?* saith he, and presently addeth, *Take heed of Covetousnesse, vers.* 15. so take heed you go not to law with a covetous minde.

4. Still keep a charitable mind to thine adversary, though the Law proceed.

5. Be advised before you go to Law, as *Prov.* 25. 8. goe not forth hastily to strive lest thou know not what to doe in the end, when thy neighbour hath put thee to shame.

Thus much of the sixth Commandement.

THE

THE SEVENTH Commandement.

AS the other Commandement dealt with θυμῷ, so this with ἐπιθυμίᾳ, Concupiscence: Not that every concupiscence is evill, for (*Collos.* 3. 5. it is said, ἐπιθυμίαν κακὴν, as if there were a concupiscence or desire that is not evill.

For it is lawfull for everie man to desire; first to preserve himselfe, and then his *species*: but when our appetite is not kept *intra modum*, then it is evill.

Concupiscence, as *Plato* saith, hath the lowest place, and is *alligatum ventri*, as one would tye a Horse or an Asse to a manger. Now being in a lower place, when the lower is most vehemẽt, then the higher is most hin-

dred

dred, and as *Chrysostome* saith, *Dedit Deus corpus animæ, ut illud in Cœlum evehere, non dedit animam corpori, ut illam in terram deprimeret.* So when our concupiscence is used, but onely for lawfull propagation, to which it was ordained that is a lawfull and good, and pure concupiscence: when there is *nihil alieni admixtum.*

Now as we see *Gal.* 5. 19. and by our Saviour Christs interpretation, *Mark.* 7. 21. That adulteries and all uncleane thoughes come from the heart: so first let us consider them as they are in the heart; and that either *ipsum venenum*, the verie poison of our nature, 1 *Iohn* 2. 16. or else *Suppuratio*, an inward festring of this desire, an inward boyling of the Pot with the skummein it.

After these, when it begins to breake out, the first thing is *subactum solum*, when we make our

our selves meet an apt ground to receive this vice: The Physitians call it κακιξία, when a man is disposed to an evill humour, and will still have a desire to have his bodie fed with that humour.

Now this evill humour of wicked lust and concupiscence is fed by two meanes.

1. By *gula* gluttony, a surcharging of the stomack, called *Crapula*, when it is with meate: and *Vinolentia*, with drinke.

2. By idlenesse, which is either by excesse of sleeping, or defect in labour and exercise.

After this *subactum solum*, there is *irrigatio concupiscentia*, a watering of the seed by the sinne *lascivia*, or *immodestia*, and may be called *illecebra concupiscentia*, *Prov.*7.23. The snare of lust: and it is either in the body, or from without.

1. In the body is πλοκὴ, platting

ing of the haire: and *fucus*, the colouring of the face: or in the apparell κοινὸν ἀγαθὸν, or in the gesture, either some common gate used generally, or a certaine kinde of gate, or gesture in the gate, which they learne peculiarly to this purpose, as dancing, and such like.

2, And from without our lust is watered, either by corrupt company, or by reading lascivious bookes wantonly: or by beholding wanton pictures, or playes, and spectacles of love, or by harkning to wanton tales or histories, or songs that nourish that humour of lust.

For the signes, we will use no other but them before. The laundice of it is in the eyes too as the former was, and it hath his foame in *sermone obsceno*, in uncleane talke, and suspicious and filthy actions.

The

The Act it selfe, whether it bee *instinctu proprio*, or *consensu alieno*, it is all one.

It is practised either with a mans selfe, *Corpus suum secum*. which is called μαλακία, and ἀπὸ θαρσία, or with other. If with other, either it is with a beast, or with mankinde: and with mankind, either willingly, or unwillingly: the party patient, not agreeing, called *raptus*: or else agreeing, and it is either with male, or female: Male, and so they are ἀρσενοκοῖται, *Sodoms* sin: female, with one or more: with more, if there be a pretext of mariage, *Polygamy*; without any such pretext, *Scortatio*, with one alone, called *whoredome*: and it is either in Wedlocke called *fervor*; (for there is a fault even in matrimony) or it is out of matrimony; either with a party allied, or a stranger: If allyed, called *incest*. Not allyed, either maried to another, or free: It

maried

maried or betrothed it is all one, and called adultery; and is

1, When both are maried, and that is worst.

2, The woman onely, and the man single.

3, The man onely, and the woman single.

And the second is the lesse evill then the third, because in the third there is *corruptio prolis.*

If she be free, and not maried, either wee retaine one peculiar to our selves, and then shee is not a common strumpet, but a Concubine: or else there is not this continuall keeping, & then if shee be not common, it is *stuprum*, whether shee be Virgin or widdow, especially Virgin: if she be common, it is fornication properly.

Besides these, the act is either once committed, or often iterated, and then for distinctions sake we may call it *luxuria*, and

the party a Whoremonger, when hee sets himselfe aftes it: or that which is beyond this, *Gen.* 18. *Clamor Sodomitarum*, so *Clamor adulterij*, when they dare impudently defend it. And last of all is *permission*, and that is either private, of a particular person for his Daughter, or Wife, or any of his kindred, called *prostitution*; or publike to a Magistrate, in suffering and tolerating *Stewes*, as *Rome* doth.

Before we proceed, let us see some reasons against this sinne of adultery, to make it odious to man, as it is to God.

1, It is of all sinnes most brutish, and maketh us come neerest the condition of beasts; and therefore by the Prophet *Ieremy*, adulterers are compared to neighing horses, *Ier.* 5. 8 and *Pro.* 7. 22. to an Oxe going to the slaughter: and *Deuteronomy* 23. 18. GOD himselfe

selfe saith. They shall not bring the hire of a Whore, nor the price of a Dog into the house of God: putting a Whore and a Dog together; and according to the minde of the learned, comparing an Harlot to a Bitch that many dogs follow after.

2, It taketh away the heart, *Hosea* 4. 11. it quite extinguisheth the light of reason: and from wantonnesse they grow to all uncleannesse, and that with greedinesse, *Eph.* 4. 19. and brings into all manner of sinne, as it did *Salomon* to idolatrie, and *David* to murder.

3, It is of all sinnes most inexcusable: other sinnes may have some visard or colours; but God having ordained a remedy for this, which is marriage, 1 *Cor.* 7. 2. he that will not use the remedie, is without excuse.

4, It is against the Church;

for whereas God made marriage an holy inſtitution, and a reſemblance of *Chriſt* and his Church, it is a contempt of the Ordinance of God, by making it unholy and uncleane: and *Matth.* 2. 8. God made them one, becauſe he ſought a godly ſeed: and therefore, they that ſeeke any more but one, doe as much as they can to hinder Gods purpoſe, that he ſhall have no godly ſeed, no Church.

Gen. 2. 2. 14.

5, It is againſt the common-wealth, *Levit.* 18. 28 *Shall not the land ſpue you out if you defile it?* ſo the tranſlation of the Common-wealth cometh by pollution of the land.

6. It is againſt the whole ſtate of mankind, for wheras mariage is for increaſe of mankinde, they that commit adulterie ſhall not increaſe, *Hoſ.* 4. 10. and ſo as much as in them lieth, they deſtroy all mankind, and are *delinquentes in genus humanum.*

7, Be-

7, Because every man respecteth his owne particular: It is against a mans bodie; first by defiling it, yea, the verie garments are spotted, *Iude* verse 23. and secondly, by weakning and decaying it; for as the Physicians say, the preserving of *genitalis humor*, is a speciall cause of preserving the life of a man: and the contrary breedeth great debility, and many rotten diseases, *Numb.* 5. 27 and it is also against his soule, *Prov.* 6. 32. hee that doth it, destroyeth his owne soule.

8, It is not onely against himselfe, but against others also; for in other sinnes he may *perire solus*, but in this hee must have one to perish with him for company.

9, It is iniurious to *Christ*, and that two wayes; first, *Christ* having paid a price for him, he dealeth iniuriously to alienate that which is not his owne.

Secondly, being a Christian, and *Christ* his head, and hee a member of *Christ*, hee uniting himselfe to a harlot, doth what he can to bring *Christ* into the body of a harlot.

10. If all these will not move us, then consider the punishment of it. First, it is a punishment it selfe for those whom God hateth, *Pro.* 22. 14. He, with whom the Lord is angry shall fall therein: as a punishment to his name and fame, *Prov.* 6. 33: His reproach shall never bee put away: It wasteth his substance, *Prov.* 29. 3. yea, it shall bee a fire to pursue him, and all his increase to destruction, *Iob* 31. 12. And lastly, that which is beyond all these, *Rom.* 1. 24. It is one of the punishments of idolatry, and therefore a greater sinne then idolatrie is; for every punishment must exceed that whereof it is a punishment, or else the punishment would

would bee a greater allurement to the ſinne. And 1 *Cor.* 7. 12. If any will dwell with an Idolater ſhe may, but not with an Adulterer; and verſe, 14. the children of an Idolater may bee holy, but as for adulterers childrē, *Deut.* 23. 2. a baſtard ſhall not enter into the congregation of the Lord, even to his tenth generation he ſhall not enter.

And now to returne to the particulars of the ſinne.

Firſt to begin with the feſtring of it which the Apoſtle, 1 *Cor.* 7. 9. calleth *burning*, and *Hoſ.* 7. 4. as an oven heated by the Baker, ſo is an Adulterer.

Secondly, when it begins to breake out, the firſt thing wee doe is, to make our ſelves *ſubactum ſolum*, to make the ſoile fit by feeding the evill humour that lay feſtring before, which wee ſhewed to be by Gluttonie, and Idleneſſe.

Gluttony wee ſhewed to bee in meat or drinke: in meate *Crapula* feeding too much; *gula veſtibulum luxuriæ*. The throat or gluttony is the Gallery that Lechery goes thorow, and that by reaſon thefaculties ſtand ſo, that *nutritiva eſt officina generativæ*, and that being well looked to, there is hope the other may be the better dealt withall. It was one of the ſins of *Sodom*, *Ezek.* 16. 49. *fulneſſe of bread*; and *venter bene paſtus cito diſponit ad libidinem*, ſaith *Ierome* upon that place.

It is iniurious to God in deſtroying his creatures, *Luk.* 15. 13. the prodigall ſonnes fault. It will bring a man to poverty, *Prov.* 23. 21. It decayeth the health, and haſtneth death, and nothing ſooner then gluttony and ſurfetting. We read *Numb.* 11. 34. of graves of luſt, ſurfetting is a grave of luſt.

In the ſoule, it maketh Ser-

mons

mons and all exercises of godlinesse unfruitfull, *Luk.* 8.14. for *Luk.* 21. 34. it oppresseth the heart, and maketh it heavy, by the fuming up of the meat and drinke.

Yea it hardeneth the heart, *Amos* 6. 6. they had no sorrow for the affliction of *Ioseph*, though they themselves drunke wine in bowles.

Yea, *Deut.* 32.15. when my fatling was well fed (saith *Moses*) *recalcitravit*, it spurned with the heele, and forsooke God that made him.

To avoid these mischiefes, take *Pauls* example, 1 *Cor.* 9.27. beat down your owne bodie; and one manner of beating it downe is, *per damnum*, by hindering it of some commoditie that it would have: as wee doe with beasts, that we will keepe under, take away the provender. So in effect it is Temperance.

It is φωνὴ τῆς σάρκος the voice of the flesh μὴ πεινᾶν, μὴ διψᾶν, μὴ ψυχεῖσθαι. Let me not bee hungry, let me not be a thirſt, let me not be a cold: when we grow wanton, and will not have it in this diſh, or we will not eate unleſſe it bee thus dreſt, then *venter eſt moleſtus client*: but if having food and raiment wee can bee therewithall contented, this is the right Temperance.

Now Temperance conſiſteth in *modo*, and that *modus in medio*, and that is knowne *per regulam*. And the rule therefore of Temperance is threefold.

1. *Neceſſitas vitæ*, our life neceſſarily requires but convenient food and raiment, 1 *Tim.* 6. 8

2. *Neceſſitas officij*; hee that is *athleta* that proveth maſteries, muſt bee abſtinent and keepe a ſtrait diet, 1 *Cor.* 9. 25. and ſo a ſtudent, and hee that will bee contemplative; a husbandman muſt have more; and ſo our direction

rection must be for our diet, as our imployment is,

3, *Voluptas quæ neutrum horum impedit*, but if it bee more then is convenient, for the maintenance of our life, or for our necessarie duties, and imployments in our severall places it is sinne.

According to these rules wee must temper our desire, and give Temperance the bridle, that she may *constringere & relaxare*, (as *Augustine* saith) *Temperantia frænos gutturis constringit & relaxat*.

And that we may govern and temper our selves the better in our diet consider these 5. points.

I. The substance, not every day λαμπρῶς with the rich glutton delicately, *Luk.* 16. 19. The Israelites were weary of Manna, and must needs have Quailes, *Numb.* 11. 6. but *Daniel* and his companions, pulse served their turne, and yet they looked never

ver the worse, *Dan.* 1.12. and *Eliah* his provision was but a cake, and a pot of water, 1 *King.* 19.6. and *Elisha* provided but a great pot of pottage for the children of the Prophets, 2 *Kin.* 4.38.

II. The quantity, they that have taken the measure of our throat, and other instruments, say, that it is lesse then in other creatures of answerable proportion, to teach us temperance, & to beware of superfluity, either

1, By surcharging our nature, *Hos.* 7.5.

2, By exceeding our estate: it was *Nabals* fault, 1 *Sam.* 25.26. hee was a note too high in his feast; hee made a feast like a Princes.

III. The quality, beware of exquisitenesse, *Luk* 10.41. *Marthaes* fault, wee must not make our belly our God, *Phil.* 3.19.

IIII. Eate not too greedily, for this is *os porci habere*, and this made

made the Devill make choice of the heard of swine to enter into, because of their greedinesse: they were like cormorants given to devouring, as he himselfe is, and so like unto him.

V. Eate not too often; and for that, we must have recourse to the former rules *vitæ & officij*, not so often as to hinder our health, not so often as to hinder our calling, not too early, *Eccles.* 10.16. not too late, *Esay* 5. 11 *Woe to them that rise up early to follow drunkennes, and continue untill night, till the wine doe enflame them.*

The same fault is in excesse of drinke, as before was in excesse of meats, *vinolentia* as ill as *crapula Ephes.* 5.18. And it is the high way to this sinne of Adultery, *Pro.* 23.33. first hee saith, *Looke not upon the wine when it is red, and sheweth his colour in the cup, or goeth downe pleasantly*; and what followeth? *thine eyes shall looke*

looke upon ſtrange women. And therefore Saint *Peter*, doth not onely forbid drunkenneſſe, 1 *Pet.*4.3. but drinkings: whether they be ſuch as inflame us, *Eſay* 5.11. or whether by uſing it we get ſuch a habite, that we are ſtrong to doe it; for though we bee ſo ſtrong, that wee can keepe our ſelves from being drunke, yet there is a woe pronounced againſt this ſtrength, *Eſay.*5.22. *Woe to them that are ſtrong to poure in ſtrong drinke.*

And yet wee are not altogether tyed from the uſe of wine; but that we may lawfully drink wine.

1, For the helpe of a weake ſtomacke, and for often infirmities, 1 *Tim.*5.23. wee my vſe wine, but it muſt be a little wine, Take heed of exceſſe.

2, To eaſe the heauineſſe of the minde, *Prov.* 31.6. *Give wine to them that have griefe of heart.*

3. In

3, In a publike benefit for a publike gratulation, wee may eate the fat, and drinke the sweet, *Nehem.*8.10.

And to this purpose, we may also apply and make use of the five rules of temperance.

Thus much of Gluttony.

The second feeder of lust is *idlenesse*, *Ezek.*16.49. it was one of the sinnes of *Sodome*: a sinne highly displeasing to God, aswel in regard of the breach of the next Commandement, as also in respect of the losse of time, and that either by too much sleeping, or by not being exercised in our callings.

For the first point too much sleeping, *Rom.*13.13. *Walke honestly as in the day, not in gluttony and drunkennesse, neither in chambering and wantonnesse.* When hee hath beene in κώμοις gluttony, and in μέθαις drunkennesse, then he

he comes to κοίτας, which wee translate *chambering*, but it is properly *lying in bed, long lying*: and there is ioyned with it ἀσελγείας, wantonnes, the beginning of concupiscence, *Amos* 6. 4. *They stretch themselves upon their beds.* And it is the way also to poverty to love sleep, *Pro.* 20. 13.

For the quantity of our sleep, it must not be too long, *Prov.* 6. 9. *How long wilt thou sleepe O sluggard?* It must not be the sluggards sleepe.

For the manner, it must not bee dead sleepe, as *Ionas* sleepe was in time of danger, *Ion.* 1. 5. not *sepulturæ suffocati*, but *requiti lassi*, as *Ierome* saith.

III. For the second point of idlenesse, not being exercised in our callings, but giving our selves to ease, it is the way to bring us to hands hanging downe, and to weake knees, *Hebr* 12. 12. and to corrupt the body:

body: as water ſtanding ſtill will putrifie and breed toades and venemous things, ſo eaſe will breed diſeaſes. And therefore 2 *Theſ.* 3. 11. they are condemned that worke not, and are exhorted to worke [illegible] and eate their owne bread, as if their bread were not their owne, if they live idlely and worke not.

Thus much of ſubactum ſolum; now followeth irrigatio concupiſcentiæ.

For as wee muſt keepe our ſelves, from being a meet mould or fit ground for the Devil to caſt in this ſeed of luſt or evill concupiſcence; ſo we muſt alſo beware of thoſe obiects and allurements that doe *irrigare concupiſcentiam.*

And theſe allurements wee cõſider, as they are in our ſelves and our owne bodies, or as they are in others and without us.

1. The

I. The allurements in our selves and about our owne bodies are,

1, *Adhibere fucum*, it was *Iezabels* voice, 2 *King.* 9.30. *She painted her face, and tyred her head.*

2, To disguise our selves in apparell, 1 *Tim.* 2.9. and 1 *Pet.* 3 3. condemned even in women which are rather to be allowed in it then men, because it is *mundus muliebris.* But Saint *Peter* hath two reasons against it.

1, Let the hid man of the heart be uncorrupt, as if he shold say (as *Cato* said) *magna corporis cura, magna mentis incuria.*

2, The Saints in old time did not thus apparell themselves, follow their example, *verse* 5.

3, The gesture must be looked unto, *Micah* 2.3. a plague is threatned against those that have a proud gate. And the Prophet *Esay* 3.16. goes to particulars,

ticulars. 1, They are haughtie, they go on tiptoes. 2, They have ſtretched out necks. 3, Rolling eyes. 4, A mincing and a tinckling gate.

II. The allurements without us, or the watering of our luſt by thoſe provocations that are without, and beſide the bodie doe now follow.

1, *David*, *Pſal.* 50. 18. reckoneth one; that is to ſay being partakers, keeping companie with adulterers: for *Prov.* 7. 22. the young man entring into companie and communication with an Harlot, followed after her, like an Oxe to the ſlaughter, and a foole to the ſtocks: And indeed, company is verie dangerous in this ſin, as we ſee 1 *Cor.* 5. 6. a little Leaven leaveneth the whole lumpe; it may bee applied to any vice: but Saint *Paul* there applieth it particularly to this ſinne: ſhewing, that this vice hath a ſpe-

ciall

ciall vertue to infect and leaven others. And therefore beware of evill company, and not onely evill, but ſuſpitious company, and at ſuſpitious times: refraine not onely the evill, but that which hath *ſpeciem mali*, any ſhew of evill, 1 *Theſſ.* 5. 21, 22.

2, After company may come evill books, that ſpeake broadly of filthy matters; theſe are of the ſame nature with ill company. The heathen man called his books his *Comites*: he was *Solus*, and yet hee had his *Comites*, a booke or two; and ſo having their company, hee was *Nunquam minus ſolus, quam cum ſolus*: Evill bookes containe manie evill words, and 1 *Corinth.* 15. 33. evill words cor r pt good manners. Euill words we call theſe, *Stollen waters are ſweet, hidden bread is pleaſant*: and *Proverb.* 7. 18 *Let us take our pleaſure in dalliance*: and ſuch like.

3. To

3, To company, and evill bookes, may bee added ſuch things: as by the eye and eare work the ſame impreſſiõs in the ſoule: as namely pictures, *Imagines obſcœnæ*, ſuch as *Baal Peor*, *Numb.* 25. 18. to ſtirre up wicked and luſtfull thoughts. And by analogy thereunto, all wanton dancings, *Marke* 6.22. or ſtage-plaies, or things appertaining to them: becauſe

1, Our eyes therein doe behold vanity, *Pſal.* 119.37.

2, A man cannot take fire in his boſome but his clothes will be burnt, *Prov.* 6.27. nor a man cannot touch pitch but he ſhall be defiled, nor ſee wanton actions, but his affections will bee moved.

We come now to the ſignes,

The ſignes of ſin the eye.
this ſinne are in the ſpeech.

1. For the eye, *Matth.* 5.28.

looking

looking upon a woman to luſt after her, is adulterie before God: and 2 *Pet.* 2. 14. ſome men have eyes full of adultery, *Gen.* 34. 1. The *Egyptians* looked upon *Abrams* wife, and fell into this ſinne: and therefore *Prov.* 6. 25. *Let her not take thee with her eye-lids.*

II. For the ſpeech, which is the froth or foame of this ſinne, it is forbidden *Epheſ.* 4. 29. by the name of σαπρὸς λόγος, rotten or corrupt communication. And if idle words ſhall be accompted for, *Matth.* 12. 36. much more wanton and broad ſpeeches of filthy matters; or to ſpeake too plaine even of lawfull duties of marriage. Wee ſee the Holy Ghoſt uſeth verie modeſt words that way, and ſeeketh out choiſe tearmes: as *Gen.* 4. 1. *Adam knew Evah his wife*: and *Gen.* 18. 11. *It ceaſed to be with Sarah after the manner of women*: and 1 *Corin.* 7. 3. it is called *due be-*

benevolence from each of them to the other:

Now before we come to the outward act.

Conſider the προσυμπτώματα, as they are called in Phyſicke, as it were grudgings before an ague; ſo in this, the affections that goe before the act: And they are *in Conatu*, to compaſſe it, *Iob* 31.9. to lay waite at the doore of our neighbour, *Prov.* 5.20. to imbrace the boſome of a ſtranger, *Prov.* 7.13. to kiſſe as the harlots did there with an impudent face, *Deut.* 25.12. the touch of the hand in the privy place, *Abac.* 2.15. to make them drunke that they may ſee their privities. But beyond all theſe, *Epheſ.* 5.15. the Apoſtle maketh a period, and a full ſtop. There are many more then theſe, but it is a ſhame to name them: the reſt are wrapped up in that. *It is a ſhame to name them*; much more

more then a ſhame to doe them.

We come now to ſpeake of the Act it ſelfe.

In the actuall ſinne of incontinency is,

1. That which the Apoſtle, *Coloſſ.* 3. 5. and *Gal.* 5. 19. calleth ἀκαθαρσίαν, *uncleanneſſe:* the defiling of the fleſh, 2 *Cor.* 7. 1. the luſt of concupiſcence, 1 *Theſſ.* 4. 5. and more plainely, 2 *Pet.* 2. 10. ἐπιθυμία μιασμοῦ, the luſt of uncleanneſſe, or the deſire of polluting; of which *Iude*, verſe 1. ſaith, *Sopiti inquinant carnem.*

Now becauſe of theſe words of *Iude*, here falleth into this member, *Nocturna pollutio.*

1, If it bee by reaſon of infirmitie.

2, If it be *ex plenitudine vaſorum.*

3, If it be by diſſolution of the parts through ſome grea-

ex-

exercise, or heat, as in great journies, not tending to this purpose of lust.

In these three cases it is no sinne; provided alwaies, that thought it proceed of some, or all of these causes, yet there must be *ingrata recordatio*, a griefe and sorrow for it, or else it will bee imputed, as a sinne.

But if, not being in the thought of a man, it passe from him against his will, or without his knowledge, and hee be sorry for it when he feeleth or knoweth of it, in that case it is no sin.

But againe on the other side, if a man be given to drunkennesse, or surfetting, and by reason thereof it issue from him: Or if by often rolling of the cogitation in the day time, it be procured in the night: or if either by day or night he doe willingly spill it on the ground, as did *Onan*, *Gen.* 38. 9. it is a sinne, and very wicked in Gods sight.

II. That which is called ἄῤῥητον βδελύγμα, with a beast, forbidden, *Levit.* 18.23. punished with death, *Levit.* 20.15. both of man and beast: yea, with the death of the soule: *Revel.* 21 8. *Without shall be* ἐβδελύγμενοι, *abhominable buggerers.* They that make a confusion betweene themselves and beasts, shall be brought to worse then a beastly confusion in the end.

III. The act of incontinency with mankinde, is either with consent of both parties, and then it is sinne in both: or if either party bee forced by violence and seeketh to resist, but cannot, that party is innocent, *Deut.* 22.25. but the enforcer committeth a double sinne, one in the violence which is against the former Commandement; and the other in the very act it selfe.

IIII. Of those that yeeld consent, they are either males, or females;

females: for ſo ſtrong and ſtrange is our concupiſcence, that any thing is ſufficient to ſtirre up the coales, and to kindle it: and the heathen could ſay, *Quod in fœmina ſexus facit id facit in puero ætas.* Forbidden *Levit.* 18. 22. *Thou ſhalt not lye with a male, as one lyeth with a woman, for it is an abomination*: and *Levit.* 20. 13. *They ſhall both dye the death.*

1, It is an unfruitfull worke of darkneſſe, *Eph.* 5. 11. it is *contra bonum prolis*, which is the end of *Coitus.*

2, It is alſo againſt nature, *Rom.* 1. 26. the naturall uſe is in the other ſexe: and *verſe* 28. It is a ſigne of a reprobate minde

V. With the female this ſin is committed, and that either with more then one, or with one alone: with more, either without law, or with colour of law. Without all colour of law, is *Scortatio*, whoring, *Deu.* 23. 17.

forbidden, & in the eighteenth verſe, the Whore compared to a Bitch, and the Whore-keepers to a number of dogges. For the puniſhment of it, *Gen.* 38.24. The law of nature did award it death, to be burned: And God himſelfe, *Hebr.* 13. 4. will puniſh it; *Whoremongers and Adulterers God will iudge.* And if the civill puniſhment of the Law take not ſo ſevere hold of it, God himſelfe will iudge it, both in the world to come, *Revel.* 21. 8. and in this life with ſtrange and extraordinarie iudgements, as *Lues gallica*, the French Pox, an abhominable and filthie diſeaſe, not heard of in former ages.

VI. Vnder colour of law, or with pretext of mariage is *Polygamie*; wherewith ſundry of the *Patriarkes* were intangled, yeelding to the corrupt cuſtomes of the countrey about, not enquiring Gods will.

The

The Creation is plaine, *Gen.* 1.27. and plainer, *Matth.* 19 5. for there the number is set down expresly, *They twaine shall be one flesh*: and *Mark.* 10.11. *If a man put away his wife, and marrieth another, hee committeth adulterie against her.*

And whereas they obiect and alledge, that it was lawfull at the first, for increase of children, and propagation of the world: *Object.*

We say for answer: That indeed if ever it had been to be allowed, it was in the beginning: but the Prophet *Malachie* in the second Chapter, and fifteenth verse calleth men to that, *Non fuit sic ab initio*: and saith, That God having plenty of Spirit, yet he made but one: and wherfore one, because hee sought a godly seed; and therefore *Polygamy* unlawfull for any age that should come after. *Answ.*

The first that the Holy Ghost noteth to have two wives, was

wicked *Lamec*, of *Cains* race, *Geneſ.* 4 19. and through *Iacob* had ſo alſo, he learned it in *Padan Aram*, among the idolaters. The Prophets have ſpoken againſt it, and Chriſt himſelfe againſt it, and the Apoſtle, 1 *Cor.* 7. 2. Let every woman have ἴδιον ἀνδρα, her owne husband, and every husband have ἴδιον γυναῖκα, his owne wife, and therefore whatſoever cavils have beene devised, to defend it, it is unlawfull.

VII. With one alone this ſinne of incontinency is committed; and that firſt in Wedlock, and cauſes matrimoniall. For we are not left to our ſelves in Matrimony, to uſe our ſelves or them as we liſt. But becauſe here we fall into infinite queſtions, and not very pertinent to this place; we will therefore here content our ſelves, onely with theſe few conſiderations touching marriage.

1. We

1, Wee must have *Abrams* care, *Gen.* 24.3. not to match with the *Canaanites*, with the wicked; but as *Paul* saith, 1 *Cor.* 7.39. *in Domino*, in the feare of God, and his true religion.

2, Consent of Parents must be had, 2 *Sam.* 13.13.

3, As God brought *Eve* to *Adam*, *Gen.* 2.22, so desire shee may come by the hand of God.

4, Which more nearly concerneth this place: in mariage we must so behave our selves, as 1 *Cor.* 7,29. having a wife as if we had her not. And in the fift verse, being content to master our lusts, so that for duties of Christianity, wee may separate our selves: and at no time in *menstibus*, to approach from her.

5, Not departing unto her, or divorcing our selves but onely in case of adultery, as our Saviours rule is, *Matth.* 5.32.

6, After wee are delivered by

the death of one party, 1 Cor. 7. 40. ſo to abide if wee can; or at leaſt, not quickly to waxe wanton, and mary againe, 1 Tim. 5. 11. but ſtay our ſelves for a time, till the body bee reſolved to earth from whence it came.

VIII. Out of Matrimonie wee commit this ſinne, either with one allied to us, or with a ſtranger.

If ſhee be allyed, it is called *inceſt* forbidden, *Levit.* 18. 6. puniſhed with death, *Levit.* 20. 17. and it is ſet down as a principle, *Thou ſhalt not diſcover the ſhame of thy mother, becauſe ſhe is thy mother, nor of thy ſiſter, becauſe ſhe is thy ſiſter*: as though by the light of nature, the very naming of mother, or ſiſter, were enough; and yet this ſinne for a time was winked at: but *Levit.* 20. 23. the Land ſpued out the *Canaanites*, and the *Perezites* for this abhomination. And *Ruben* before the Law, for this very ſinne of

of incest, forfeited both the right of the Kingdome, for it went to *Iudah*, and the right of the Priesthood, which went to *Levi.*

And not onely in the direct line is this incest, but in the collaterall also, *Mark.* 6.18. *Herod* might not take his brothers wife, and 1 *Cor.* 5. 1. that one should have his fathers wife, a fornication not once named among the Gentiles; and *Amos* 2.7. *A man and his father go in to a maid, to dishonour my holy name:* so, though for necessity it were tolerated in the beginning, yet of it selfe it is unlawfull.

IX. Come to those that are strangers to us and not allied; and they are either married or free and unmaried. If married or espoused, (for that is all one) it is *Adultery*, forbidden, *Levit.* 18.20. and punished with death of both parties, *Levit.* 20.10. see also *Deut.* 22.22,23,24. And

though the politike lawes of men have not made it so; yet by the iudgement of all Divines, it is capitall. And great reason it should be so. For

It is the perverting of the whole estate of those two families, wherof the parties are members; and if the fault bee in the woman, and the husband know not of it, there is notorious theft committed: for the man nourisheth and bringeth up a child that is not his, and layeth up inheritance for him, to the iniurie of his other children.

In which soever of them the fault be, there is a sinne against the rest of the children: yea, and a sinne against one that is not, namely against him that is so begotten, for he shall bee borne a bastard, and one that shall not be accompted as one of the congregation of the Lord. It is also against the state of the Commō wealth, for it polluteth the Land

Land, *Levit.* 18. 27.

X. Of them that are free and unmaried, either the party continueth with us, and then it is called *concubinatus*, the keeping of a harlot to our selves not being common, and she is called a Concubine. God hath shewed how he disliked it by continual crossing of it. First in *Agar*, *Gen.* 21. 10. cast out the bondwoman and her sonne. *Gen.* 35. 22. in *Iacob* by *Rubens* incest with *Bilhah*. *Iudg.* 19. 2. A Levite tooke a Concubine out of *Bethleem Iudah*, and assoone as he had taken her shee beganne to play the whore. 2 *Sam.* 3. 7. *Saul* was punished in his Concubine *Rizpah*, to whom *Abner* went in, 2 *Sam.* 16. 12. *David* was punished in his Concubines, by his sonne *Absolon* in the sight of all *Israel*.

XI. Of those that doe not keepe a Concubine continually to themselves, the deed is done, either

either once onely, or often. Once onely, called *deflowring*, *Deut.* 22,21. death appointed for it.

XII. The deed often done is called fornication; which word, though it be often used for the generall sinne, yet it is indeed properly called *vaga libido*, or *vagus concubitus*, *Prov.* 2. 19. they that enter into it hardly returne againe, *Prov.* 5. 12. in his latter end he shall wonder at himselfe and say, how was I deceived?

After the act followeth the permission of it.

The permission of the act is either of private men, *Levit.* 19. 29. for a man to prostitute his daughter, sister, or kinswoman; or of publike persons, *Ezek.* 16, 24. they built stewes, or brothell houses, called there high places, in every street; which as the

the Prophet there deteſteth, ſo godly Princes have beene ſtudious to remove them, as *Aſa* was, 1 *King.* 15. 12.

And the laſt pitch of all is to defend it.

To defend the ſinne maketh it a crying ſinne, *Gen.* 18. 19. the *Sodomites*, *Gen.* 19. 9. cryed out upon *Lot* when hee reproved them, *Away hence* (ſay they) *thou art but a ſtranger, and ſhalt thou judge and rule?* and *Pro.* 30. 20. the adultereſſe woman ſaith, *I have not committed iniquity.* Of theſe the Apoſtle ſaith, *Phil.* 3. 19. *they glory in their ſhame.*

THE

THE EIGHTH Commandement.

IN the former Commandement the lusts of the flesh are forbidden, in this the lust of the eyes, 1 *Iob.*2.16. It dependeth well upon the other two Commandements.

For in the two former Commandements order hath bin taken, for perservation of life, and generation of children: Now because for the preserving of life, we need food and rament, 1.*Tim.*6.8 and when wee have children, wee must also provide for them, 1 *Tim.*5.8. and so by consequent, every man is to labour and care in this world, and that, either *Eccles.*6.7. *propter os*, for his mouth; or 2 *Cor.*12.14. to lay up for his children, from hence commeth that worldly

worldly concupiscence, which is the obiect of this Commandement. And the end of the Commandement is, to moderate that concupiscence, which of it selfe is no sinne, as we shewed before in the former Commandement.

But first to desire that which is sufficient, and then to double that, and to desire matter of superfluity, yea of vanity and pleasure, and from thence to double againe, and to have unlawfull desires of that which is another mans, this is that that maketh it sinfull.

Before wee come to the things commanded and forbidden, we must first deale with right and propriety, and with Alienation.

Because *res aliena & nostra*, the uniust taking and detaining, is the matter of this Commandement,

dement, comprehended in the word *Steale*: And the obiect of the concupiſcence here moderated is, *meum & tuum*: mine and thine.

The Civile Lawyers define *furtum*, or *furari*, to be *rem alienam contrectare*; our Divines *conſentire contrectationi rei alienæ*, but even *concupiſcere rem alienã*, is *furari*.

Queſt. 1. But how commeth it to paſſe that there is *res mea & aliena*: mine and thine, his, and his?

Anſw. Surely *Pſal.* 24. 1. *The earth is the Lords*: and *Pſal.* 115. 16. *he hath given it to the ſonnes of men*: and not onely to fill it, and make uſe of it, but to ſubdue it, and rule over it, and over the creatures that are therein; as God gave power to *Adam*, *Gen.* 1, 28.

Queſt. 2. But how came the diviſion and appropriating to particular men? for without that there is not *meum & tuum*.

Anſw. *Cain* firſt built a citie, and called

led it by the name of his ſonne *Henoch*, *Gen.* 4. 17. and ſo appropriated that to him and his: and that made *Seth* and his familie, gather to themſelves alſo private poſſeſſions.

After the Flood, whether by the allotment of *Noah*, or by their owne choice, his three ſonnes had the chiefe parts of the earth: *Cain* had *Africa*, *Sem* had *Aſia*, and *Iaphet* had *Europa*. Alſo afterward, by conſent and agreement, things became proper to ceatain particular perſons, as *Gen.* 13. 11. *Abraham* and *Lot* agreed to part the Country betweene them.

Againe, wee come to have things proper to our ſelves, *jure primæ occupationis*, as *Deut.* 11. 24. *All the places, whereon the ſoles of your feet ſhall tread ſhall be yours.* So when wee ſeize upon a Countrey never inhabited: or if it be *terra derelicta*, *primus occupator*, hath *jus* in it.

There

There is also *jus proprium jure belli*, because the Magistrate hath *gladium exteriorem*, and may punish any forreine enemy, even by casting him out, if he and his territories cannot otherwise bee in safety from him and his people.

Now this right of propriety or having a thing thus proper to a mans selfe, includeth foure things;

1, Hee hath not onely *Dominium* the Lordship and rule of it, but *usum*, as hee may use his horse to ride on, and such like.

2, Hee hath *fructum*, whatsoever commeth of that horse.

3. He hath *consumptionem*, he may spend or kill it.

4, Hee hath *alienationem*, hee may sell or giue it.

According to these 4. rights commeth in *jus proprium*.

Now

Now for alienation.

It is either liberall and free, or illiberall, as to hire, sell, or let it goe for debt.

And this alienation is either a translation of the whole; both the thing, the property, and use and all; or of the use onely; and either for a time, or for ever.

To alienate the property, use, and all for ever, is *donatio*, if but for a time, it is *mutuum*, when it is of the whole property, when but of the use, *Commodatum*.

Illiberall alienation is that, that is done upon some consideration; and it is of three sorts usuall which is now a dayes.

1. *Do ut des*, as letting a farme at a rent.

2. *Do ut facias*, as giving for homage or seruice,

3. *Facio ut des*, as all civile contracts.

At first, when men grew wearie of liberalitie, the first brood

was

was *permutatio*, which if it bee monie for monie, is called *Cambium*, exchange; if any other thing one for another, and not money, it is *bartering*

If it be *pecuniæ pro re*, it is *emptio*; If *rei pro pecunia*, *venditio*; and that is either *Negotiatio*, whole sale; or by parcels, called *Retayling*.

Beside this alienation of the thing it selfe, there is also alienation of the use onely, and not of the propertie; and that, if it bee *usus rei pro pecunia*, it is letting; if it bee *pecuniæ pro usu rei*, it is hiring.

And out of this, by reason of our distrust, because sometimes wee will let one have the use, when wee dare not trust him with the property, there ariseth therefore from hence, the Contracts of *words*, *writings*, *pawnes*, *pledges* and *suretiship*.

If he have but his bare word, it is in him that requireth it, *stipulatio*

pulatio; in the giver of his word, *sponsio*.

If it be by writing, which are *proles humanæ perfidiæ*; if his owne alone, *Chirographum*; if with others, *Syngrapha*.

Pawnes, if they bee *rei*, reall, they are either in regard of some oath, *Cautio*: or for the recovery of some thing received, and then it is either moveable, *pignus*; or immoveable, as land, ὑποθήκαι. If the pawne bee personall it is either in warre, *obsides*, hostages; or in peace, in matter of action, called *vades*.

Now that wee see what the right and property of things is, and how it groweth, let us now consider how farre our desire of this property, to make things ours that are not, may extend. And wee may take the measure of it after this order.

1, Remember that which is 1 *Tim*. 6. 8. Having food and rayment, be contented: if God bestow

beſtow no more upon us, let us bee content with that: becauſe God, as he had plenty of Spirit, ſo he had plenty of wealth, and could have made all rich if hee would: and it was in his wiſedome that he made ſome poore: that as the rich might have *premium benignitatis*, ſo the poore might have *mercedem patientiæ*.

2. Though we muſt be contented with our eſtate, yet it is lawfull to gather in Summer, *Pr* 30.25. to provide at one time for the time that is to come by all honeſt meanes, and with a ſober minde.

3, As a man ſeeth his houſehold increaſe, ſo his proviſion may be the more: for hee muſt travell for his houſhold, *Gen.* 30. 30. that ſo hee and they may drinke out of their owne Ceſternes, *Prov.* 5. 5. and none be chargeable to others, 2 *Corinth:* 12, 13.

4. A

4. A man may deſire to have, not onely for him and his, but *Exod.* 30.12. ſome offering to the Lord, to helpe the Church: and *Matth.* 22.21. to pay tribute to the King, to helpe the Common-wealth; and 2 *Cor.* 8.12. To have to giue the poore Saints: and *Eph.* 4.28. That hee may giue to him that needeth, whoſoever he bee.

Thus farre our deſire may goe and yet ſtill within compaſſe: but if wee goe beyond theſe foure, we offend in our deſire, and our deſire is out of meaſure, and will come in the end to breed a neſt of Horſeleaches, which are wormes, that have *linguam biſulcam* a cloven, or a forked tongue, and cry bring, bring, *Vnde habeas nihil refert, ſed oportet habere*: and this is that which we may call *Suppuratio nem concupiſcentiæ.*

Now for the making of *ſub-*

actum

actum solum, the soile fit, the way is, to beare a bigger saile than wee are able to carry, and so come to have need, & so to unlawfull practise, and then hee is a fit soile for the devill to cast in his seed; and the Deuill perceiving man to bee thus fitted, moveth him to steale.

For the act it selfe, forbidden in this Commandement by the name of stealth, it is,

1, In the attaining and getting of a thing.

2, In the use of that we haue gotten.

In the getting there must bee a respect of Iustice, that there be no oppression, exaction, fraud, robbery, or spoile of our neighbour, or that wee consent not thereunto; for it is all one to hold the sacke, and to fill it: To doe it himselfe, or to consent unto it.

The

The Apostle, *Ephes.* 4.28. setting downe the affirmative part of this Commandement, saith, *Let every man labour with his hands the thing that is good:* So that if he have no Calling, or an unlawfull Calling, and so doe not labour the thing that is good, he offendeth against this Commandement.

These idle people, they are against the state of mankinde, in Paradise, and out of Paradise. In Paradise, God placed them in the East part of the Garden, that they might dresse it, *Gen.* 2.15. and when they were driuen out, *Gen.* 3.19. in the sweate of their browes they were to eate their bread. And as the Lord at first appointed, that man should labour, so when he giveth his reward, *Matth.* 20.8. he will say to his Steward, *Call the labourers, and give them their hire.* But *Matth.* 25.30. when he commeth to punish, he will not

onely puniſh *ſervum flagitioſum*, but *ſervum inutilem*, the idle and unprofitable ſervant, caſt him into utter darkeneſſe, as a creature ſuperfluous: for God putteth no difference betweene *nequam* and *nequaquam*. So an idle ſervant, and no ſeruant, an evill Calling and no Calling is all one before God.

And as we muſt not bee idle, ſo we muſt not be evill occupied, to get wealth: for to get wealth by evill meanes, is no better then ſtealth, whether it be in unlawful or unjuſt buying and ſelling, as namely, when that is ſould, that cannot bee ſould. Of which nature are

1, The grace of God, *Simon Magus* his fault; he would have bought the grace of God for money, *Act* 8.20. called ever ſince *Simonie*.

2, Iuſtice and Iudgement. *Quid dabis mihi ut faciam juſtitiam?* is all one with *Quid dibis mihi*

mihi ut vendam tibi Deum? Ambroſe and *Auguſtine*.

3. Benefits and good turnes, which ſhould bee done freely, and not looking for reward againe, as the Vſurers ſell their money. For as *donatio* is *liberalis alienatio, ſine omni mercede in æternum*: ſo *mutuatio* is *liberalis alienatio, ſine omni mercede ad tempus*: both lending and giving muſt be free.

Or againe, in things that may be ſold or contracted for, there may be a fault in the evill manner of contracting, & ſo a theft.

For contracts therefore

Two things are required in every contract, *Labor*, and *Merces*: *Res appretiata*, and *pretium*: *cura*, and *ſtipendium*: *quid pro quo*: if either of theſe bee wanting, it is no better than theft. *Ezek* 34.3. *If they eate the fat, and clothe them with the Wooll, and kill them that are fedde, and feede not the ſheepe, they are*

no better then theeves and robbers. And so on the other side, if he do labour, give him his hire, *Deuter.* 24. 15. neither defraud him wholly, nor pinch him in it.

And now for the substance of contracts.

1, There must bee no corrupt measure.

2, There must bee no false weights.

3, The matter sould or contracted for, must bee good: not the refuse of the wheat, *Amos* 8. 6. nor wine mixed with water, *Esay.* 1. 22. but the ware must be sound and good.

For the manner of uttering our wares, wee must beware we doe not over-reach our neighbour, nor take any advantage of his ignorance, or overslight, this is *stellionatus*, cozening.

For the price, wee must not thinke when wee come to buying or selling, that we come to a spoile; and therefore we must

avoid

avoid that fault which is set downe, *Pro.* 20. 14. It is naught, It is naught, saith the buyer, and when we are gone boast of our penyworths.

Now of thefts that are without contract.

I. In the family is *furtum domesticum*, *Tit.* 2. 10. pickery in servants, beguiling their Masters: to this wee may adde *servum fugitivum*, because hee detracteth himselfe out of his Maters possession, and defraudeth his master of his service. So also the wasters of their Masters goods are herein comprehended, *Luke* 12. 45.

II. Without the family there is a double theft.

1. Of things consecrated, and that is *Sacrilege*, *Levit.* 5. 15. there is a law for it; *Rom.* 2. 22. hee matcheth it with idolatrie, where he saith, *Thou that abhorrest idols, committest thou sacrilege?* which is to convert to

his owne use; or *deducere*, to divert a thing from the sacred use to a prophane.

2. Of things pro- { publike.
phane: and they are { private.

Publike, when a thing is stollen, that is the kings, being a publike person, or the commonwealths; called *peculatus*: and theeves are called *Balneary fures*, because they were about baths, and such common places: such are they also that receive common wages and convert it to their owne use.

Private things are of two sorts.

1. Personall, having life.

Personall theft is of men, called *plagium*, and the theeves *plagiarij*, *Exo.* 21. 16. punished with death if hee stole him and sell him, 1 *Tim.* 1. 10. To this may be added *Iudas* his sinne, the betraying for money, *Matth.* 26. 15. though it bee not an outright selling of him. And it is

also of beasts, and then they are called *Abgregarij*, as the *Sebeans* and *Chaldeans*, *Iob* 1.

2, Reall theft is of things not having life, as of money, raiment, or other goods, *Exod.* 22. order is taken for these thefts particularly.

Now all thefts are aggravated and made more grievous, by circumstance of the persons, against whom they are committed: as if they bee done against the widow, fatherlesse, strangers, or poore, *Exod.* 22.21. to 25. and *Prov.* 23.10 *Enter not into the fields of the fatherlesse, for hee that redeemeth them is mightie, and will defend their cause against thee.*

And here is condemned the inclosure of Commons, for *Cum primum occuparentur religione*, there was alwaies a consideratiō had, that there should alwaies be poore people, and therefore to them was left a division of lands

in common, to live upon, set out by markes, *Deut.* 16. 14. these markes must not bee removed, and *Deu.* 27.17 the whole congregation curseth them that do it, and *Hos.* 5.10. see the detestation of it, *Ieb.* 24.2.

Thus much of the uniust getting of a thing, and of the theft therein committed, which may be drawne to these two, which *Nazianzen* calleth ἁρπαγὴ, or, *manus injecta*, rapine or violence: and δόλος, a crafty way of compassing.

Now the ... opposite to this is, just getting.

Pro. 16.8. A little with righteousnesse, is better then great possessions without equitie; and 1 *Tim.* 6,5. not to thinke that gaine is godlinesse, but that *godlinesse is great gaine*: and to be able to say with *Iacob* in every thing they get, when they are asked how they came by it, *Gen.* 34.33. *my righteousnesse shall answer for me.*

But

But because the world is full of evill, and men have also *mentem malam*, therefore if a man have overshot himselfe, there is a restitution appointed for the personall thefts before spoken of, save onely for men-stealing: and so also, for all reall thefts restitution is allowed, unlesse the manner of the theft, as breaking a house in the night time, or such like, alter the case, *Num.5.7.* and *Iob 20.18. Nehe.5.11. Luk.19.8.*

Yea and not onely in things gotten by stealth, but in things gotten by lawfull contract, there may be restitution required.

1, That which we call *depositū*, a thing committed to ones trust, *Exod.22.7.* and 10.

2, Those things that come *sub ratione inventi*; strayes, or things lost, *Exod.23.4. Deut.22.2.* and so also *Levit.6.4.*

3. Things lent us for a time must be restored: for as *August.* saith, *Tamet si benignè dimittitur,*

tamen non iniuste repetitur, *Exod.* 22.14.

4. Things hired must also be restored, *Exod.* 22.15.

5. Things taken in pledge, must bee restored againe to the debtor, *Ezek.* 18.7. and if it bee raiment, it must be restored before the sunne go downe, *Exod.* 22.16.

Thus much of stealth in getting.

Now for the use of that wee have gotten.

1. Vpon ourselves sufficiencie for our owne need.

2. Vpon others: liberalitie to them that want.

These are the two uses of riches; both set downe, *Prov.* 5. 15 16. *Drinke the waters of thine owne cesterne, and let thy fountains flow forth*: so first for our owne use, and then for the use of others.

First, for sufficiencie for our owne need; which is the first use; It hath two extreames.

1. Nig-

1, Niggardlineſſe, or too much ſparing. For as a man may *inferre eadem ſibi*, and be uncleane in himſelfe; as we ſhewed in the former Commandements; ſo by too much ſparing or niggardlineſſe, a man may commit *furtum in ſe*. And ſo *Eccles.* 4. 8. there is a covetous man alone by himſelfe, that gathered riches and never ſaith *Quare defraudo animam meam?* ſo too much niggardlineſſe is a defrauding or theft againſt a mans ſelfe: and not only againſt himſelfe, but againſt others alſo, as *Amb.* upon *Iames* 5. 3. ſaith, *Eſurientium eſt cibus qui apud te mucceſcit, & ſitientium eſt potus qui apud te aceſcit.*

And if their ſparing bee, that they may ſay as *Luk.* 12. 19. *Eate drinke, take thy paſtime*, God will diſappoint them, *verſ.* 20. and ſuddenly take away their ſoule. If they ſpare, that they may bee kept when they are ſicke, they ſhall

ſhall ſpend their money upon Phyſitians, as the woman with the bloody iſſue did, and be never the better. If it bee to leave enough to their children, *Iob* 20.10. their children ſhall bee beggers; and for the moſt part, a prodigall ſonne is the heire of a niggardly father.

2, Prodigality or too much waking is the ſecond extreame in the firſt uſe of thoſe things we have gotten. It was the fault of the Prodigal ſon, *Luk.* 15.13. he waſted his goods with riotous living; and this riotous waſter alſo is a thiefe to himſelfe, for with being profuſe and laviſh ἐφ' ἁμὴ δεῖ, hee ſtealeth from himſelfe ἐφ' ἃ δεῖ, becauſe hee waſteth ſuperfluouſly, hee wanteth things neceſſary.

Object. And howbeit it bee true, that they ſay, that whatſoever they ſpend, they doe it of their owne, and they have enough

enough, and are able to maintaine it;

Yet for all that, it ought not so to be: though they be rich, they must not fare delicately, every day, *Luk.* 16.19.

And for having enough the Heathen man could say, If you should allow your Cooke store of Salt, and hee should put too much in the pot, and when you found fault with him should answer you hee had enough, it were a foolish answer, and you would not like it at his hands, no more will God like this action, or thinke well of this answer at your hands.

This prodigall or wastfull spending is, when they doe it, καθ' ἡμέραν, daily, oftener then needeth; or else, when they doe it in too great a measure, and that is, either above their ability, more than they can maintaine, or above their estate and calling.

1. For

1, For keeping within compasse of their ability, *Luk.* 14. 29. he that layeth a foundation and is not able to performe it, they that behold it will mocke him.

2, For their calling, 1. *Sam.* 25. 36. though *Nabal* bee rich, yet he must not make a feast like a King; and much lesse may meane men exceed.

And hee that offendeth herein, his table will be a snare unto him; to his soule, by offending God, in misspending his creatures; to his body, by breeding diseases; and to his goods, by wasting and consuming his estate; and so every way a snare to catch him, *Psal.* 69. 22.

To come to the second use; liberality to them that wants we must let our fountaines run abroad; something must bee given to the poore. *Act.* 20. 35. *It is a more blessed thing to give then to receive.* Those that are rich

them-

themselves, must be also rich in liberalitie, 2 *Cor.* 9. 11. rich in good works, 1, *Tim.* 6. 18.

For this matter therefore we must enquire,

1, How we have our riches given us.

2. What we are to thinke of the poore.

1. How God committeth riches to men we shall see *Deut.* 26. 5. Every man must doe God homage, for the riches that hee hath given us: wee see there everie man commeth with his baskets, and bringeth his rent or offering: and the Priest setteth downe his basket before the Lord: and then the partie must acknowledgeth, that there is nothing in him, or his progenitors, that God should deale so liberally with him, or with them, and therefore he is come to doe him homage. Secondly I have brought this out of my substance and have given it, *ad usum*

Eccle-

ecclesiastices to the Levite, and *ad usum civiles*, to the strangers, fatherlesse, and widow: and thirdly, I have not done this of mine owne accord, but by necessity of dutie, I have done it according to thy commandement.

So all rich men must confesse,

1, That which I have, I have it of the free gift and mercie of God.

2, I have it not for my selfe onely, but there is a rent to bee paid, both to the Church, and to the poore brethren.

3, I may not detaine this rent, but I am tyed unto it of duty by Gods commaund.

II. What we are to thinke of the poore, we shall see, *Psal.* 41. 1. wee must iudge wisely of the poore, and not as our common fancy is, that they concerne us not. *Deut.* 15. 11. God hath said, *There shall be ever some poore in the Land*, and therefore hath given commandement, that we

open

open our hands to the needie and to the poore: and they are called in that place. *Thy poore*, and *Thy needy*: so there are some poore, that are made *nostri*, our owne, wee may not shake them off, but are bound unto them: and therefore *vers.* 7. *Thou shalt not have a hard heart, nor a close hand to them*, nor *vers.* 9. *It shall not grieve thee to looke upon them.* And thus wee see, what wee ought not to doe to the poore: And if wee doe thus, and the poore cry unto the Lord against us, it will bee sinne unto us, and the reward of sin we know is death.

Now what must wee doe to the poore? Surely verse 8. Lend him sufficient for his need, and if lending will do him no good, thou shalt give him, *verse* 10. Our Saviour Christ hath joyned them both together. *Mat.* 5.43. *Give to him that asketh, and from him that would borrow of thee*

thee turne not away.

There is in Divinity a three-fold neceſſitie, that wee muſt have a care to relieve.

1, *Neceſſitas naturæ.* Every man is bound to provide for himſelfe, for the ſuſtentation of nature, both inwardly, meat and drinke convenient, and outwardly, apparell and houſe-roome.

2, *Neceſſitas perſonæ.* 1 *Tim.* 5. 8. Thoſe that are ours we muſt provide for them, and namely for them of our houſhold, or elſe we are worſe than Infidels.

3, *Neceſſitas ſtatus*, or *conditionis*; that every man may have to live according to his eſtate and condition. Wee muſt ſay, as *Auguſtine* ſheweth it to be the common manner of men to ſay, If a man have three hundred pounds, he hath no more then will ſerve him: and if hee have three thouſand pounds, he hath no more then will ſerve him:

But

But our Saviour teacheth us, *Luk* 11. 41. πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην. After the two first necessities are serv'd, then give almes of those things that are within, for during those two particular necessities, wee are not bound to give, except it bee for the common good of the Church, 2 *Corin* 8. 3. and in that case 2 *Corin.* 8. 3. even those that were in extreme poverty, yet to their power, yea, and beyond their power they were liberall.

So that to conclude this point, wee must thinke of the poore, and thus know, that poore we must alwayes have, and those poore wee must relieve, according to their necessities and our abilities.

And the rather to move us.

Let us know, that our liberality to the poore, it is as the sowing of seed, and our benevolence that wee give to the poore, it is indeed *Seed.* Now

Gal.

Gal. 6 7. That wee ſow wee ſhall reape: and *Heſea* 10. 12. Sow righteouſneſſe, and reape mercy: and 2 *Cor.* 9. 6. Sowe ſparingly, and reape ſparingly; ſow liberally, and reape liberally.

Seed we know, if a man love it ſo well that he keepe it ſtill in his barne, wormes will breed in it, and conſume it, and ſo he ſhall *amando perdere*, loſe it by loving it: and therefore a man muſt ſo love his ſeed, as he doe *proicere ſemen*, [illegible] ſeed, and that is indeed *amare ſemen*, the true loving of his ſeed.

And ſo the temporall bleſſings of God being ſeed, there muſt bee a caſting and a ſcattering of them: and this ſcattering is not a caſting away of the ſeed, but as when a man hath ſowne an acre of ground, and one aske whoſe this ſeed is? wee doe not ſay it is the grounds, but his that ſowed it: So riches, whereſoever they are beſtowed,

ed, being *Seed*, they are *Serentis, non recipientis*; the ſowers, and not the receivers.

And therefore as the huſbandman doth *credere illud quod non videt*, and ſo caſteth in his Corne, and beleeveth that albeit it rot, and ſhowres, and ſnow, fall upon it, yet at laſt an Autumne and harveſt will come, and he ſhall reape an eare for a corne: So if God enlighten our hearts, and give us faith, *Credendi id quod non vidimus*, to beleeve that wee ſee not, the fruit of our faith in the end will bee, *Videre quod credimus*, to ſee that which we now beleeve: and wee ſhall ſee and feele, that the ſeed wee ſow is ſtill *ſerentis*, it is ſtill our owne, and will bring us a hundreth fold increaſe in the end.

Thus much of the things commanded and forbidden in this Commandement.

Now this Commandement (as the other) is alſo ſpirituall, and

and therefore striketh not onely at the outward actions, but at the heart also: For our Saviour telleth us, *Matth.* 15. 19 that out of the heart come thefts, and therefore the fountaine of them must be damd up.

For if a man come once to that, 1 *Tim* 6. 9. that hee will be rich: why then, *Quod volumus valde volumus*; in so much as *Prov.* 21. 25, Even the man that is sloathfull, yet hee coveteth greedily; If hee have a desire to bee rich, hee will needs bee rich quickly, and then *Prov* 18. 20. *Hee that maketh hast to bee rich, shall not be innocent*: but 1 *Tim.* 6. 9 *Come to be drowned in perdition and destruction*: and *Prover.* 20. 21. *An heritage hastily gotten cannot bee blessed in the end*: because this excessive desire of riches, is no better than theft, in the heart of him that is infected with it.

And therefore to avoid this theft of the heart, 1. We

I. Wee muſt place in ſtead thereof a contented minde: *Hebr.*13.5. *Content your ſelves with that you have*: And *be not carefull what to eate, or what to drinke, or what to put upon you, Matth.* 6.25. that is to ſay, Be not ſo carefull as to diſtruſt Gods providence; but 1 *Pet.*5.7. *Caſt all your care upon the Lord, & he will care for you.* And if thou be in want, caſt thy burden upon the Lord, and hee will nouriſh thee, *Pſal.*25.23. Yea, *The Lyons ſhal lack & ſuffer hunger, but they that ſeeke the Lord ſhall want nothing that is good.* Pſalm.34.10. And let this be thy reſolution; If God will have me to be rich, he wil ſo bleſſe me in my lawful indeavours, that I ſhall bee inriched therby: If not, ſay as *David* ſaid in the caſe of a kingdome 2 *Sam.*15.26. Here I am, let him doe with mee as it pleaſeth him: and with Saint *Paul*, *Phil.*4. 11,12. Learne to abound,

bound, and to want, and in all things to be contented in what estate soever thou art.

II. Another thing is, that as wee must bee content with our estate, so we must have a care to sit downe and reckon what wee are able to reach unto, with that estate wee have: and to looke that *Condus* be *fortior promo*, and *promus debilior condo*: our commings in must be more then our layings out; or else if *Condus* be the weaker, it will goe out the faster, and so a man shall not *sufficere rebus suis*, nor *res ejus* will not *sufficere ei*: and then his heart will be set on worke, to make iustice pay for it: rather to use unlawfull and uniust means, than nor continue as hee hath begun.

So these are the two meanes to avoid the theft of the heart:

1, To be contented with that we have.

2, Not to spend a bove our measure. And

And the heart being thus rectified, it is to bee hoped, that wee shall avoid the outward theefts before mentioned, which proceed from the heart, as from the roote.

THE NINTH Commandement.

THE exposition of this commandement is, *Levit.* 19. 11. *Thou shalt not lye to thy brother*: and in the sixteenth verse, *Thou shalt carry no tales*: and *Zach.* 1. 16, 17. *Speake every man the truth to his neighbour, and love no false oath*: and *Ephes* 4. 25. *Cast off lying and speake every man truth to his neighbour* and verse 15. *Let us follow the truth in love.*

The words of the Commandement in the Hebrew are thus,

Non respondebis testimonium falsum super vicinum tuum: Thou shalt not answer a false witnesse upon thy neighbour, or touching thy neighbour.

The word *Answering* there used, must be understood according to the Hebrew phrase, as the *Evangelists* often use to begin thus, *And hee answered and said*; where no man speaketh to him; or demandeth any thing of him.

So that by the word of *Answering*, being so understood, it is meant, that wee should not onely speake the truth when we are demanded; but even when we speake of our selves, without any demand of any other, we should speake truly.

For the next word, *Witnesse*, it is of foure sorts.

16 I. The great and chiefe witnesse, even God himselfe, *Iob.* 19. 19. *Behold my witnesse is in Heaven*: and 1 *Iohn* 5. 7. *There are three*

three which beare record in heaven, the Father, the Word, and the holy Ghoſt. Theſe are they that beare witneſſe unto all truth; and therefore howſoever wicked men may have the applauſe and commendation of other men, yet that indeed is the true praiſe which is not of men, but of God, *Rom.* 2.29. and therefore wee muſt not ſtand ſo much upon the opinion that men have of us, but we muſt ſay every one of us as *Paul* doth, 1 *Cor.*4 4. *He that iudgeth me is the Lord.*

II. After this great witneſſe, in the ſecond place is the witneſſe that Saint *Paul* ſpeaketh of, *Rom.* 2. 15. *Their Conſcience bearing witneſſe*: Which though it bee a thouſand witneſſes, yet God is greater then our conſciences, 1 *Iohn* 3. 10. and though wee know nothing by our ſelves, yet are wee not thereby iuſtified, 1 *Cor.*4.4. for when we come to have the matter ripe up

Coram magno teste, wee may bee found to be wrong.

III. Because God will not speake from heaven, and mens consciences may be feared, so as they will deny the truth, therefore the third witnesse is, that of one man to another, *Iosh.* 24.22. Yee are witnesses that you have chosen the Lord to serve him, and they said, *Wee are witnesses.* And of this kinde of witnesse is this Commandement; and the end of it is to establish the truth by witnesses: *By the mouth of two or three witnesses every matter must be confirmed*, Matth. 18.16.

IIII. There is also a witnesse of dumbe creatures, as of a stone, *Iosh.* 24.27. and *Abac.* 2.11. *The stone of the wall shall crie out, and the beame out of the timber shall make answer, and testifie against them*: and *Iames* 5.3. *The rust of your gold and silver shall be a witnesse against you*: And this to shew that a man is unfaithfull in his

his testimonies, in that there must bee a refuge to other creatures to witnesse against him.

Now for the third word *false*.

It signifieth in the originall three things.

1. *Falsum*, to speak that which is not so: *Aliter quam res se habet: Sermo non adæquatus rebus*: When our words and the matter do not agree.

2. *Mendacium*, a lie: whereof the common derivation is, that *mentiri*, is *contra mentem ire*, to speake one thing, and thinke another.

3. *Vanitas*: because the speech of man was ordained for two necessary uses, namely the building up of faith in respect of God, and charitie in respect of our brethren: what speech soever hath not one of these ends, it is *Signum mendax*, because it hath no *signatum*: and therefore all vaine and frivolous idle talke is here forbidden.

Queſt. But ſeeing it is ſaid, *Thou ſhalt not beare falſe witneſſe againſt thy neighbour*, what ſay you to *officioſum mendacium*, when wee may by a lie helpe him, and ſave either his life or goods?

Anſw. *It* is altogether unlawfull; and indeede the wordes of the Commandement will not beare it; for the word is בְּרֵעֲךָ which is beſt tranſlated, *Super Proximum tuum*, which may be either for him, or againſt him. So the Law is, that in any matter concerning thy neighbour thou ſhalt not ſpeak an untruth, whether it bee for him, or againſt him.

For the coherence with the former Commandements, it is thus.

When God had eſtabliſhed authoritie in the fifth Commandement, hee took order for promiſcuall duties in the three next; the ſixth, ſeventh, and eighth Commandements: and then if it fell out that thoſe three

three Commandements, could not keepe all well, but that there were some breach of them, or of some them, then they must come *ad judices* to the Iudges *Ex.*22.8.& before these Iudges there must be proofes, and those, proofes must bee by witnesses which this, Commandement taketh order for, that they may witnesse truely. And so, for the rectifying of whatsoever is done amisse, against the other three, this Commandement was instituted and ordained.

The scope and purpose of God the Lawgiver in this commandement is, that God, as hee is truth it selfe, so he would have the truth preferred among men: which truth, as *Ioh.*8.37. Christ saith of himselfe, so wee may all say, wee are borne and came into the world to this purpose, to beare witnesse to the truth.

For the offence it selfe, it commeth from the heart. *Mat.*

15. 19. false testimonies and slanders proceed from the heart and from an inclination of nature, that we all have, *grassari ad famam*, and therefore wee thinke if we can keepe downe the credit and estimation of another, we our selves shall be the better thought of: and so, either from an aspiring desire of our owne good, or an envious & malicious minde to our neighbours hurt, or from some such like corrupt inclination, we are moved to this sin. And the *suppuratio*, the festring or rankling of it is, when we begin to imagine some device against our neighbour, and to say, *Come, let us smite him with the tongue*, as they did to *Ieremy*; *Ier.* 18. 18. when wee come to those evill surmises, 1 *Tim.* 6. 4. and from surmises, and suspicions, to iudging of our neighbours, *Iam.* 4. 12. yea and to condemning, *Rom.* 14. 4. whereas our iudgements and conclusions

sions

ſions ſhould not bee ſo haſtie, but ſhould bee made according to ſinnes *præcedentia* and *conſequentia*, and not ſuddenly, as they dealt with *Paul*, *Act.* 28. 4. no ſooner a viper on his hand, but preſently they ſaid he was a murderer.

And not onely ſurmiſe, and iudge, and condemne, but whereas Gods will is, that *ubi malum contingit, ibi moriatur*: if it bee private, let it have private admonition, and there die, and goe no further: *Prover.* 11. 13. *he that is a ſlanderer diſcovereth ſecrets.* *Ioſeph* was of another minde, and was verie carefull therein, *Matth.* 1. 19. becauſe *Maries* being with childe was ſecret, and might have beene done by one that had a precontract, *in ſimplici actu fornicationis*, hee would not make her a publike example.

And if it be a fault, to report ſecret faults, though they bee

true, then much more doe they offend against this commandement, that report more then is true, as 2 *Sam.* 13.30. false tydings were brought to *David*, that *Absalom* had slaine all the kings sonnes.

Come now as in the former to *subactum solum*, we are made a fit mould for this sinne, by that which wee call *pruritus aurium*, itching eares; if there were no willing hearers, there would not bee so many tellers, *Psal.* 15.3. wee must not onely not slander our neighbour, but not receive an evill and false report against him, as *Augustine* saith well, *Discet non libenter dicere, cum didicit non libenter audire.*

The next point is *Irrigatio concupiscentiæ*, the watering and cherishing of this sinne. This is that which Saint *Peter* calls ἀλλοτριεπισκοπεῖν, 1 *Pet.* 4.15. to take care of another mans Dioceſſe;

ceſſe; to bee a curious ſearcher of other mens doings; ſuch people goe about from houſe to houſe, and are pratlers, and buſie bodies, 1 *Tim.* 5. 13. they are of the minde of *Ahimaaz*, 2 *Sam.* 18. 19. when *Abſalon* was ſlaine, he ſued to be the tydings carier to the King: every body is ready to be the reporter of an ill matter. It was the fault of the *Athenians*, *Act.* 17. 21. they gave themſelves to nothing elſe, but either to tell, or to heare ſome newes. So now a dayes, we are all of *Peters* minde, *Ioh.* 21. 21: *What ſhall Iohn doe?* what ſhall this man doe? and what ſhall that man doe? but we muſt remember Chriſts anſwer, *What is that to thee? follow thou me.* *Peter* muſt not meddle in *Iohns* Diocelle, nor one of us in another mans buſineſſe, but every man meddle with his owne matters, 1 *Theſſ.* 4. 11. and if we looke well to our owne, we ſhall have

no leasure to deale with other men.

Now wee come to the outward Actions.

The actuall sinne against this Commandement, is in words especially; and those either vain and idle, or principally false and untrue, either disagreeing from the truth and essence of the things wee speake of, or from our minde and meaning.

And these false speeches either concerne our selves, or our brethren: For if it bee hurtfull to our selves, or our neighbours, it is condemned, because it is against charity: But if it doe no hurt, yet if it be false, it is evill, because it is against the truth of God.

And therfore here is condemned falshood in doctrine, though not as in the third Commandement, as it toucheth Gods glory, but in this Commandement as it hurteth our brethren.

Now

Now for false speaking betweene man and man, and not in matter of Doctrine: wee may divide it into

I. Lyes in generall. And for them, seeing *Iohn* 8.44. the devill was a Lyer from the beginning, and is the father of lyes, and they that speake lyes are his Children: and seeing it is the propertie of the wicked to speake lyes, *Psal.* 58.3. and not a light matter, but a fault that bringeth destruction. *Psal.* 5 6. *The Lord will destroy them that speake lyes:* and *Revel.* 22.15. *Out of heauen in the place of Torments shall be those that loue and make lyes:* therefore whatsoever it be that is false, is condemned, and not to be uttered, whether it doe concerne our selves or others.

II. False witnesse: and that is in iudgement, or out of iudgement.

For false witnesse in Iudgement.

ment, *Salomon* hath a good comparison, *Proverb.* 25. 18. *A man that beareth false witnesse against his neighbour, is like a Hammer, and a Sword, and a sharpe Arrow.* And how is this? *Bernard* answereth it, that there are three parties smitten with one and the selfe same tongue: namely the Iudge, the party that hired him, and hee against whom hee commeth.

1, *Iudici est malleus*: To the Iudge he is a Hammer, that is to say, hee doth astonish the Iudge, as if he had a blow given on the head, that hee knoweth not how to determine or iudge the mater.

2, To him that hired him, he is a sword to fight for him and his cause; but withall a sword to kill his soule, because he is his instrument against the truth.

3. To him against whom he witnesseth, he is an Arrow, and the wound that hee maketh

maketh sticketh in him, either in his goods, or life, or good name.

Neither is this false witnesse bearing to bee referred to the witnesse alone, but to all the parties that have to doe in iudgement. The accuser may be a false witnesse by his untrue accusation: the defendant by his untrue defence: the Iudge by the wrong determination: the Notary or Register, by entring the sentence amisse: and the Advocate by enforming amisse: For every one of these is an Actour in iudgement.

Of every one of these particularly.

1. *The Iudge*: It is most perillous on his side: For *Deut.* 1. 17. The iudgement is Gods; and therefore what Iudge soever giveth a wrong sentence, *Facit Deum mendacē*, he maketh God to speake a lie, and doth what he can to change God the Author of truth into the divell the father

father of lies. And seeing the Apostle hath said it, 1 *Cor.* 6.7, that it is a fault for one man to goe to law with another: meaning that they are to blame that begin suites and quarrels, because both parties cannot bee true, beeing absolute contradictions, and so by that meanes much untruth must needs bee uttered in the place of iudgement, and that is derogatory to God, *Iudg.*7.

Therefore it were good there were a diminishing of suites, as much as might be, and the men might not goe to law for everie trifle, but onely hard and difficult matters might bee brought into iudgement, *Exod.*18.

And that for dispatch of matters there be more seats of iudgement then one, as helpers to the higher places, *Exod.* 18.23. to iudge the smaller cause.

11. *The Notarie or Register*, he may also bee a false witnesse, if he

hee enter amisse, and so make false records. There is a memory of such Registers, *Ezra.*4.19. *Artaxerxes* his notaries could finde records that the Iewes had beene a rebellious people, and went about the building of the Tẽple without *Cyrus* his decree: But when *Darius* a good king came to beare rule, hee could finde in a coffer that *Cyrus* had made such a decree, & so that the other were false records. So in the matter of Iudgmẽt, not only those that decree wicked things are condẽned, but those also that write grievous things, *Es.*10.1. that is, when the record is more grievous then the decree: If the Notary or Register goe not directly to the sentence, it is a false record: and *quando justitia revertetur ad judicium*, *Psal.*94.15. When Christ the true righteousnesse shall come to iudgement, they shall answer for it.

III. *The Plaintife or Accuser* may

may be alſo a falſe witneſſe; and that three manner of wayes.

1, When he doth *calumniari*, falſly accuſe a man, as *Haman* did the *Iewes*, *Eſter* 3.8. that they had lawes diverſe from all other lawes, and were not obſervers of the Kings lawes.

2, When hee accuſeth a man upon uncertainty, and matters that he cannot prove, as the people dealt with *Paul*, *Act.* 23.7.

3, When he doth *prævaricari*, which is a *metaphor* taken from *vari*, thoſe that have their knees out of joynt, and the convulſion is inward, ſo that both touch above, and the feet are farre aſunder, and ſo in old time when they wore long garments a man might eaſily have beene deceived, thinking them to be as broad at the knees, as at the feet: ſo they that ſtrive together being friends privily are called *Prævaricatores*; that make

make a mockery of the place of iudgement; such also are they that betray the cause with weak proofes, or taking upon them the defence of one part, take bribes, and are corrupted by the contrary.

IIII. The defendant may also bee a false witnesse, and that in these three cases.

1. If being demanded according to forme of law, he do *Versare se ad agitandas actiones*, or *ad cogitandas excusationes*, as *Adam* did, *Genes.* 3. hee put it off to the woman: *Iob* did otherwise; *Iob* 31.33. *If I made a fault, I confessed it:*

But we are not bound to accuse our selves, unlesse it be before the seat of iudgment, where a lawfull course is taken: as *Ioh.* 18.20. *Christ* saith *If any man accuse me, let him come forth*: and so to *Pilate*, *Ioh.* 19.9. because they did not proceed *ex publica infamia*, nor *ex semiplena probatione*,

one, but onely questioned with him, to see if hee would accuse himselfe, hee gave no answer at all.

Or if it be a truth, and stand upon two points, or more, wee may answer one part, and not the other; and so as *Paul* did, Act. 23. 6. *Occultare partem veritatis*, conceale part of the truth: The Councill being divided, some *Sadduces*, some *Pharisees*: the *Sadduces* holding that there was no resurrection, nor Angel; & the *Pharisees* confessing both; hee said hee was a *Pharisee*, and was iudged and accused of the hope and resurrection of the dead, though indeed it was not for that alone. So if a man have divers waies to defend himselfe, hee may choose which he liketh best.

2. Though for a remedie for those that are oppressed, Appeales be allowed; yet if the defendant in an evill cause will delay

lay more then needeth, hee is a falſe witneſſe.

3. When ſentence is given, if he doe not ſubmit unto it, he is alſo a falſe witneſſe; and reſiſteth the ordinance of God, and ſo God himſelfe, *Rom.* 13. 3.

V. *The Advocate* or *Lawyer* may be alſo a falſe witneſſe, and that in theſe three reſpects.

1. If hee take evill cauſes in hand, knowing them to be evill, *Exod.* 23. 2. wee muſt not agree in a controverſie to overthrow the truth, and then not put to our hand, nor helpe him in his plea: 2 *Chron.* 19. 2. *Iehu* ſaith to *Iehoſaphat, Wilt thou helpe the wicked, and love them that hate God?* and *Rom.* 1. 31. *They are not onely condemned that doe wicked things themſelves, but thoſe alſo that favour thoſe that doe them.*

2. If he take too many cauſes in hand, more then he is able to looke well unto: for though they be good cauſes yet he muſt take

take no more upon him then he is able to performe.

3. If he do in any cauſe take a bribe or gift out of the boſome, that is, ſecretly, to wreſt the wayes of iudgement, *Prov.* 17. 23. or by wrong meanes ſeeke to bolſter out any matter.

VI. *The witneſſe himſelfe*, of whom wee ſpoke in the beginning, may bee a falſe witneſſe, if hee doe faile in any of theſe three.

1. Being lawfully demanded by a Magiſtrate to ſpeake his knowledge, if it be not in matters beſide the queſtion, hee is bound to tell what he hath ſeen and heard, *Levit.* 5. 1.

2. Though it bee not by the Magiſtrate demanded, yet if it be for the delivery of the innocent, he muſt witneſſe his knowledge, *Pro.* 24. 11. But if the Magiſtrate require it not, or if it bee beſide the queſtion, he need no anſwer, unleſſe in caſe of deliverance.

3. When

3. When he doth ſweare or teſtifie in any matter, hee muſt ſpeake truely, not according to the Greeke proverbe, *Da mihi mutuum jusjurandum*, lend mee an oath, doe it for me now, and I will doe as much for thee, another time. But *Salomon* telleth us *Prov:* 11. 21. though the wicked ioyne hand in hand, and ſo happily eſcape the hands of men, yet they ſhall not goe unpuniſhed at Gods hands.

Thus much for falſe witneſſe in Iudgement.

Now for that kind of falſe witnes, which is out of Iudgement. Though a man bee from the Iudgement ſeate, yet hee muſt not ſay *Pſal.* 12. 4. *Ego ſum Dominus linguæ, My tongue is mine owne*; For *nemo eſt Dominus ſui niſi ad licita*; No man is Lord over himſelfe, neither ought to diſpoſe of himſelfe, but to lawfull actions.

There

There are foure waies wherein a mans tongue may offend out of Iudgement, and foure wayes may wee bee hurt by the tongue, according to the foure good things that a man hath.

1, Favour and credit, against which they commonly oppose *contumelia*, disgrace, when a man is present.

2, Good report, name and fame, against which is opposed *obtrectatio*, the depraving of a man behinde his backe. *Plato* calleth such a depraver, *minus nominis*: but *Paul* 2 *Tim.* 3.3. calleth him *diabolus*, a devill.

3, Friends and welwillers; against this doe offend those *susurrones*, tale-cariers of whom *Prov.* 16.28. he soweth dissention among Princes: hee is able to set whole Realmes together by the eares.

4, A mans estate and condition, against this is opposed *subsannatio*, scoffing and flouting

2 *Sam.*

2 *Sam.*16.5. *Shimeis* sinne.

And not onely in words may wee offend against this Commandement, but by writings also, if we write that which is untrue: as *Nehem.*6.6. *Samballat* sent a letter to *Nehemiah*, as full of untruths as it could hold.

And not untruths onely are forbidden, but because. 1 *Cor.* 13. 6. *Love delighteth in the truth*: and *Eph.*4.15. *The truth must be followed in love*: We may offend therefore even in reporting a truth, if our truth have not love ioyned with it; as 1 *Sam.* 22.6. *Doeg* tould the truth to *Saul*, that *David* went to *Nob* to *Abimelech*, & he asked Counsell of the Lord for him, and gave him victuals, & the sword of *Goliah*: yet though all this were true, *David*, Ps.52.2. saith, His tongue was like a sharpe Rasor that cutteth deceitfully.

Against this Commandement also offend all they that speake

faire, and meane miſchievouſly; all falſe brethren, that have their lips ſwimme with Butter and Oyle, and in their hearts carrie a ſword to ſtab a man. *Matth.* 22. 26. The Diſciples of the *Phariſees* and the *Herodians*, come unto Chriſt to intangle him, and they begin ſmoothly, *Maſter*, ſay they, there is the Butter, ſaith *Chryſoſtome*, *we know that thou teacheſt truely*, there is the Oyle; but the ſword followes, *Shall we pay tribute to Cæſar or no?* If hee anſwer, *yea* all the people will hate him; if hee ſay *no*, off goes his head for treaſon againſt *Cæſar*.

Another thing in this Commandement is.

That as we muſt not ſlander our neighbours, and report worſe of them then they deſerve; ſo on the other ſide, if they doe ill, wee muſt *adhibere fraternam correptionem*, wee muſt brotherly rebuke them, and not ſuffer

ſuffer them to ſinne, if it lye in us to hinder it; 1 *Theſſ.* 5. 14. *Admoniſh them that are unruly.* If it be an ordinarie fault not aggravated by circumſtances, it muſt bee with the ſpirit of meekeneſſe; *Gal.* 6. 1. if otherwiſe, it muſt bee roundly and ſharply, *Tit.* 1. 13. if it be an open fault, they muſt bee rebuked openly, 1 *Tim.* 5. 20. if ſecret, *Matth.* 18. 15. ſecretly and privately in the eare, unleſſe it tend to another mans hurt, and then it muſt be declared to him, as *Act.* 23. 16. *Pauls* ſiſter told him when there was waite laid for him.

And ſo as *Auguſtine* ſaith well, there is

1. *Veritas dulcis, qua fovet*: when wee are doing well, wee muſt bee commended.

2. *Veritas amara, qua curat*: when we doe ill, we muſt be rebuked: and this is the way to

bring us to repentance, and so to amendment, *Cor.*7.8,9.

The vice opposed to this vertue of rebuking, is *flatterie*, a common vice among us, because rebukes are odious, *Amos* 5.10. albeit indeed *vulnera diligentis* are better then *oscula blandientis*; as in physick, *amarum sanum* is better then *perniciosum dulce*: yet such is our nature, that because we are led by Φιλαυτία, wee love our selves, and thinke well of our selves, therefore hee that will speake well of us, and thinke well of that we doe, him wee love: and so on the contrary, if he mislike us, or our actions, and speak against any thing wee doe, presently wee hate him.

And this maketh flattery so common a vice now adaies, because as rebukes are odious, so flatterry giveth content. Of this mind were they *Esay* 30.10. that said unto the Seers, *Prophecy unto*

to us no true things, but speake flattering things unto us.

This vice of flattery is of two sorts.

I. In uncertaine things, to commend a man before wee know whether he be worthy of it or no: This may be called the hasty commendation, at the first beginning, and at first sight to commend a man so highly, that we make the partie thinke, hee hath done enough, and hath answered all expectation; whereas perhaps the greatest matter is still behinde: As 1 *King.* 20. 11. *It is not the putting on of harnesse, but the putting of it off, that is worthy of commendation*: not the beginning, but the end of the race is worthie praise.

II. In certaine things, and them either good or evill.

1. To commend a man for an evill thing is plainly condemned: *Laudatur malè, qui laudabatur ob malum*, or *de malo*. To say to the wicked, *Thou art righ-*

tions, Proverbs 24. 24. To call darkneſſe light, and to ſpeake good of evill, *Eſay* 5. 10. they may well bee called *Cementarij Diaboli*, the Devils dawbers, *Ezek.* 13.10. and his upholſters too, for they ſow pillowes under mens elbowes, *verſe* 18. where the Prophet importeth thus much, That the wicked are aſleepe in ſinne, and hee would have them ſleepe with as much diſeaſe & unreſt as might be, without any pillows, or ſuch matters of eaſe.

2. In good things a man may bee too much commended: To praiſe him above meaſure for a good action, is no better then flattery, 2 *Cor.* 12. 6: It makes men thinke above that they ſee or heare. To praiſe with a loud voice is reproved, *Prov.* 27. 14. and *David*, *Pſalm.* 12. 3. prayeth to God, to cut off all flattering lips.

And

And this vice of flattery may not onely be uſed to others, but may alſo reflect upon our ſelves: Friſt, when wee ſuppreſſe the truth in our conſciences, *Rom.* 1. 18. Secondly, when wee glory and boaſt of our ſelves, 2 *Cor.* 12. 1. whereas we ſhould let another mans mouth praiſe us, & not our owne lips, *Pro.* 27. 2.

And as we muſt not flatter our ſelves, in ſpeaking better of our ſelves then there is cauſe: ſo againe, or the other ſide, we muſt not take upon us a fault that wee have not done: as where, 1 *Sam.* 31. 4. *Saul* killeth himſelfe, 2 *Sam.* 1. 10. One commeth and ſaid, hee killed *Saul*, in hope of reward at *Davids* hands: but he was deceived, for *David* cauſed him to bee ſlaine, for killing the Lords annoynted by his owne confeſſion.

Neither muſt wee deny any thing of our ſelves that is true,

whether it be good or evill.'

1, If it be good, some thinke it modesty and humility, to deny that they can doe so well as they can; But as *Ierome* saith, *Mendax humilitas incauta humilitas*: and saith hee, *Non ita caveatur arrogantia, ut caveatur aut evitetur veritas.*

2, If it be evill that wee are charged withall, though wee need not voluntarily tell our faults, yet being asked, we must not deny a truth: as *Sarah* offended in denying shee laughed, when indeed shee did laugh, *Gen.* 18.15. And so to conclude, we must neither affirme any untruth, nor deny any truth of our selues, nor of any other.

THE

THE TENTH Commandement.

THe Papists make this Commandement two Commandements which cannot be: Our reasons are these.

1. Because there is but one period.

2. Because then there should be a law of particulars, which is least of all in Gods lawes.

3. Because, *Rom.* 7.7. the Apostle setteth it downe in briefe, *Non concupisces, Thou shalt not lust.*

4. The consent of the *Hebrewes* before *Christ*, and the Fathers since *Christ*.

The exposition of this Commandement we have *Deu.* 5.21. *Thou shalt not covet, no nor desire that which is thy neighbors.* Esa. 55 7. *We must forsake our owne ima-*

ginations: which are also condemned, *Ier.* 18.12. *Mar.* 7.14. *That which defileth a man is within him*, Rom. 7.7. *Thou shalt not lust.* Eph. 2.3. mention is made of the lusts of our flesh.

The dependance is this.

That having taken order in the former Commandements, both for our actions, and the consenting to those actions, be they good or bad: Now he dealeth with the first motions, and thoughts of the heart: *Prov.* 4.23. *Out of the heart commeth life*: and as life, so good and evill life come from the heart.

The end of the Commandement is.

I. That God might shew himselfe to looke further then man doth, and his law to reach further then mans lawes: for though mans law do binde the hands, and stop the mouth; yet it saith, *Cogitationis pœnam nemo patiatur*: but Gods law taketh hold

hold of our very thoughts: and therefore *Act.*8.22. wee must pray that the thoughts of our hearts may be forgiven.

II. To stop the mouthes of all proud Pharisees, that should dare to boast of their performance of Gods lawes; for though in the other Commandements wee might flatter our selves, yet this will make us appeare to be most wretched, *Rom.* 7.24.

In the other Commandements the act, yea and the consent to the act is forbidden: but in this; the thought, which in respect of the consent, is called *partus imperfectus*: in the other *Intentio etsi non consequaris*: in this *Cogitatio etsi non sequaris.* As *Augustine* saith, *Magnum facit qui non sequitur malum, sed non sic perfecit; nam cogitare prohibetur.*

Concupiscence is of two sorts, { good. / evill.

I. The

I. The good concupiſcence is alſo twofold,

1, The luſt or concupiſence of the ſpirit againſt the fleſh, *Gal.*5.17.

2, The concupiſcence or deſire of nature, or our naturall deſires and appetites of meat, drinke, and ſuch like, are not evill: they were in our Saviour *Chriſt*, *Matth.*4.2. He was hungry, and deſired to eat: *Ioh.*4.6. He was weary, and deſired to reſt.

II. The evill concupiſcence is, when it is not a hand to the underſtanding as it ought to be, but choketh and corrupteth it, and it is alſo of two ſorts.

I. Fooliſh concupiſcence, which is ſet upon earthly things, and not upon things that are above, *Col.*3,1. when our naturall affection, which of it ſelfe is not evill, goeth beyond his bounds, ſo that wee ſeeke wholly theſe things, and ſet our hearts

hearts upon them.

2, Hurtfull concupiſcence: which is the luſt of the fleſh againſt the ſpirit, *Gal.5.17.* this is that *præputium, Act.7.51.* that uncircumciſion that hindreth the eares and heart from that which is good, and corrupteth our underſtanding in good things. And in evill things it will bring us *per malum*, or, *ad malum*: if our end bee good, then *per malum*, to uſe evill meanes: or if wee uſe good meanes, then the end ſhall bee evill. It is called *the old man*, Epheſ.4.22. Coloſ.3.9. *Sinne dwelling in us*, Rom.7.5. *The ſting of death*, 1 Cor.15.56. *The pricke*, 2 Cor.12.7.

The maner of working of this concupiſcence is after theſe ſix wayes.

1. When ſinne began, *Gen.*3.6. the fruit was holden out by Satan, and preſented to our firſt parents with theſe three commendations. 1, It was profitable,

ble, good for meat. 2, It was pleaſant to the eye. 3, It was to bee deſired in regard of the knowledge, and ſo of the preferment that ſhould come by it, *Eritis ſicut dij*, ye ſhal be as gods. So the firſt working of the concupiſcence is, to hearken to Satans temptation, 1 *Tim.* 5. 15. to turne back after Satan.

2, The entertaining of the temptation, and retaining it in our hearts, and conſenting to it, This is that which *Iob* ſpeaketh of, *Iob.* 20. 13, 14. when a man favoureth wickedneſſe, and will not forſake it, but keepeth it cloſe: though it bee ſweet in his mouth, yet it is poyſon to him; the gall of Aſpes is in the midſt of him.

3, The retaining of the ſeed of wickedneſſe in our hearts with conſent, bringeth forth delight: and this delight is *conceptio peccati*, the conceiving of ſinne.

4, To

4. To ſtay and continue in this delight: *morosa delectatio*: and this may be called *articulatio fœtus*.

5, *Aberratio cordis in peccato*. The reaſoning of it, and after it is once loſt, to call it backe againe, and to make a contrarie covenant to *Iobs*: he made a covenant with his eies, not to look upon a maid, *Iob* 31.1. and wee make covenants ſtill to looke upon ſinne, and to ſet all the imaginations of our thoughts upon it; and this is *vita peccati*, the very life of ſinne, for now it lives and moves.

6. The birth it ſelfe, and bringing it foorth into action and execution in the courſe and practice of our lives.

And theſe ſixe are in everie ſinne, though many men have not the ſpirit of God in that meaſure that they are able to watch them all: and beſides, *Iniquitas ſæpe mentitur ſibi*.

The

The Apoſtle S. *Iames*, *Chap.* 1. *verſe* 14. goeth by degrees. Firſt, ſaith he, a man is tempted; and when is hee tempted? when he is drawne away by his owne concupiſcence, and is inticed: and what followeth of that? then luſt conceiveth: and what doth it bring forth? Sinne: and what doth ſinne bring foorth? death.

So that our luſt becommeth ſinfull two wayes,

1. By the bait and allurement wee are entiſed, as Saint *Iames* ſaith: ſo the firſt thing is *Eſca*.

2. By the hooke, whereby wee are drawne away as it were by force and violence: *Uncus*.

For Satan taketh advantage of our weakneſſe, and corruption; and

1, Hee offereth us matter of pleaſure, or profit, or preferment: all which wee take delight in, to ſee if hee can that way

way allure us, and intice us to that which is evill.

2, If that way prevaile not, then hee useth force, and violence to draw us unto it:

And for the working of sinne in our owne corrupt nature: first wee take hold of pleasure, pleasure breedeth lust, lust grows to delight, delight breeds custome, & custome breeds necessitie: for after once wee have taken delight in a thing, and used it any long time, wee grow to a necessity of using it still, we cannot abide to leave it: and so that which at first was a bait to allure us, becommeth at last a hooke to draw us.

And for Satans working.

1, For his allurements: We know from the beginning, how he enticed and deceived our first Parẽts *Adã* & *Eve*. Hee hath *methodũ decipendi*, many fetches & devises, as appeareth, 2 *Cor.* 2. 11. *Take heed lest Satan circumvent us:*

us: we know his enterprises.

2, If baits and allurements will not serve, then hee useth the hooke of force and violence to draw us. 1 *Pet.*5.8. Hee is a roaring Lyon: *Matth.*8.32. The Swine were carried headlong into the Sea by the Devill: there was violence: 2 *Corinth.* 7. 5. Fighting without, and terrors within: and 1 *Thess.*2, 18. *Paul* saith, hee would have come unto them, but that Satan hindred him. Yea, and the world also hath these two meanes to pricke us on to sinne.

1, Baits to allure vs, profit, pleasure, and preferment.

2, Hookes to draw us. If baits will not serve, it will bee violent with threatning us by losse, griefe, and reproach.

And so as *Augustine* saith, *Aut amor erit mali inflammans, aut timor mali humilians*: either love to the bait to iptice us to evill, or feare

feare of the hooke to draw us, or at leaſt to keepe us from doing of good.

And thus in our ſelves, and from the devill, and the world, there are theſe two meanes: 1, Baits to allure us: 2, Force to draw us unto ſinne.

And thus much of the tenth and laſt, and ſo of all the ten Commandements.

Τῷ Θεῷ δόξα.

בגלל.

FINIS.